

THE SILENT SAGES OF OLD

Suttas from the Suttanipāta



Path Press Publications

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Aṭṭhakavagga [Sn 4]

Pārāyanavagga [Sn 5]

Muni Sutta [Sn 1:12]

Sammāparibbājaniya Sutta [Sn 2:13]

Sabhiya Sutta [Sn 3:6]



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FIRST PREFACE

This translation was made for the benefit of those who want to make the Suttanipāta a source of inspiration for their daily practice—especially those who live in the forest and want to follow in the steps of the Munis (Sages) of old. Probably only those who have fully familiarized themselves with the Suttapiṭaka in Pali will be able to make sense of some parts of it.

This translation follows the order of lines as given in the Pali text, and, to a large extent at least, the order of the main words. This has been done for two purposes. Firstly, to make it easier to read together with the Pali—one can take it line by line. Secondly, because the order of words is important for understanding the meaning—important things tend to come first. Further, the translation is intended to give renderings that are close to the root meaning of words, since this also is important for the meaning. The result is that the order of words and sentences of normal English is often changed, and also that new words have been coined.

No translation of the Suttanipāta can ever be definite. Even while translating this much, the rendering of certain words underwent change [e.g. *Dhamma*, *kappa*, *ussada*, *upeti/upaya*]. In the case of *Dhamma*, I even chose to leave it untranslated in the later Suttas. In the end, we have to return to our own private translation in accordance with the understanding we have gradually built up in practice. Then the need for a translation will come to an end and we will prefer to take it in straight from the Pali, in recitation as

well as in reflection. Nevertheless, it is useful from time to time to investigate the meaning in one's preferred thinking language.

The Translator
From a forest kuṭī in Sri Lanka,
Vassāna [June] 2017.

SECOND PREFACE

The main part of this translation was finished as a whole. It contained everything except the Sabhiya Sutta and Pārāyana. This latter portion was added without checking it with the former part. If there is any further divergence in the choice of terms or in the free style of the translation it is due to that.—Already in the first Preface the translator reserved his right to do so.

An other forest kutī,
Hemanta [January] 2018

AṬṬHAKAVAGGA

[Sn 4]

1. KĀMA

1. *kāmanī kāmayamānassa
tassa ce tarṇ samijjhati
addhā pītimano hoti
laddhā macco yadicchati*
2. *tassa ce kāmayānassa
chandajātassa jantuno
te kāmā parihāyanti
sallaviddhova ruppati*
3. *yo kāme parivajjeti
sappasseva padā siro
somanī visattikām loke
sato samativattati*
4. *khettam vatthum hiraññam vā
gavassam dāsaporisam
thiyo bandhū puthu kāme
yo naro anugijjhati*
5. *abalā narī balyanti
maddantenam parissayā
tato narī dukkhamanveti
nāvam bhinnamivodakarī*
6. *tasmājantu sadā sato
kāmāni parivajjaye
te pahāya tare ogham
nāvam sitvāva pāragūti*

1. SENSUAL PLEASURES [766-771]

1. If when a man is lustng for a sensual pleasure
he succeeds in [getting] it,
all joyful indeed he becomes
having got what he wanted.
2. If while a person is lustng
and full of desire
those sensual pleasures fall away from him
he gets afflicted as if pierced by a barb.
3. Whoever avoids sensual pleasures
as if the head of a snake with his foot,
the sticky nature of the world
he mindfully passes over.
4. Fields and land, or gold,
cows and horses, slaves and servants,
women and relations, various sensual pleasures,
if for these a man has greed,
5. they, though being powerless, overpower him.
His surroundings crush him.
Then misery enters into him
like water into a broken boat.
6. Therefore a person always mindful
should avoid sensual pleasures.
Having abandoned them he would cross the flood
like one who has gone to the far shore after bailing out the boat.

2. GUHATĀTHAKA

1. *satto guhāyam bahunābhichanno
tiṭṭham naro mohanasmīm pagālho
dūre vivekā hi tathāvidho so
kāmā hi loke na hi suppahāyā*
2. *icchānidānā bhavasātabaddhā
te duppamuñcā na hi aññamokkhā
pacchā pure vāpi apekkhamānā
ime va kāme purime va jappam*
3. *kāmesu giddhā pasutā pamūḍhā
avadāniyā te visame niviṭṭhā
dukkhūpanitā paridevayanti
kiṁsu bhavissāma ito cutāse*
4. *tasmā hi sikkhetha idheva jantu
yam kiñci jaññā visamanti loke
na tassa hetū visamañ careyya
appañhidam jīvitamāhu dhīrā*
5. *passāmi loke pariphandamānam
pajān imān taṇhagatain bhavesu
hīnā narā maccumukhe lapanti
avītataṇhāse bhavābhavesu*
6. *mamāyite passatha phandamāne
maccheva appodake khīṇasote
etampi disvā amamo careyya
bhavesu āsattimakubbamāno*

2. THE OCTAD ON THE CAVE [772–779]

1. Imprisoned in a cave, covered over by much,
the man stands who is immersed in delusion.
Such a one is far indeed from seclusion
for sensual pleasures in the world are not easy to abandon.
2. Tied down to want, bound to the pleasure of existing,
they are hard to free, not freeable by others.
Now looking behind, now looking ahead,
they hanker now after these, now after the former pleasures.
3. Greedy, engrossed, infatuated with pleasures
they are incorrigible,¹ entered upon an uneven path.
Brought into misery they lament:
“What shall we become when we fall away from this.”
4. Therefore a person should train himself in this way:
whatever he would come to know as uneven in the world
not for the sake of that should he practice unevenly;
for short indeed is this life, the wise say.
5. I see in the world the trembling humankind
involved with craving for repeated existences,
poor people who wail in the face of death
not freed of craving for various existences.
6. See how they tremble in what they made “mine”
like fish in a pool after the flow has ceased.
Having seen that one should live without ‘mine-making’
not forming attachment for existences.

7. *ubhosu antesu vineyya chandaṁ
phassam pariññāya anānugiddho
yadattagarahī tadakubbamāno
na lippatī diṭṭhasutesu dhiro*

8. *saññam pariññā vitareyya ogham
pariggahesu muni nopalitto
abbūlhasallo caramappamatto
nāsiṁsatī lokamimamā parañcāti*

7. Dispelling desire for both extremes,
fully understanding contact, without becoming greedy,
not doing that for which he would blame himself,
a wise man does not get stuck in the seen and the heard.

8. Fully understanding perception he would cross the flood,
the Muni who is not stuck in possessions.
With the barb pulled out, practising diligently
he does not long for this world or the other.

3. DUTTHATTHAKA

1. vadanti ve duṭṭhamanāpi eke
athopi ve saccamanā vadanti
vādañca jātarī muni no upeti
tasmā munī natthi khilo kuhiñci
2. sakāñhi diṭṭhirī kathamaccayeyya
chandānunīto ruciyā niviṭṭho
sayarī samattāni pakubbamāno
yathā hi jāneyya tathā vadeyya
3. yo attano sīlavatāni jantu
anānupuṭṭhova paresa pāvā
anariyadhammarī kusalā tamāhu
yo ātumānañ sayameva pāvā
4. santo ca bhikkhu abhinibbutatto
itihanti sīlesu akatthamāno
tamariyadhammarī kusalā vadanti
yassussadā natthi kuhiñci loke
5. pakappitā saṅkhatā yassa dhammā
purakkhatā santi avīvadatā
yadattani passati ānisarīsañ
tañ nissito kuppapaṭṭiccasantim
6. diṭṭhīnivesā na hi svātivattā
dhammesu niccheyya samuggahītarī
tasmā naro tesu nivesanesu
nirassatī ādiyatī ca dhammarī

3. THE OCTAD ON THE CORRUPT [780–787]

1. Though some will speak with a corrupt mind
some others will speak with an honest mind.
But the debate thus arisen the Muni does not engage in,
therefore, for the Muni there is no barrenness anywhere.
2. How could one go beyond one's own view
if one is led by desire and preoccupied with one's likes?
Making one's own assumptions
as one knows so would one speak.
3. The person who tells his own virtue and practice
to others even if unasked for,
skillful ones will call "one of ignoble nature"—
the one who by himself declares himself.
4. But the calm monk, cool in his heart,
not boasting "Thus am I" regarding virtues,
skillful ones will call "one of noble nature"—
the one for whom there are no prominences.²
5. He whose ideas are formed, constructed,
and preferred, not having become purified,
whatever he sees as an advantage in himself
he relies on that—a peace dependent on the shakeable.
6. View-resorts are not easily overcome
assumed³ after evaluation of ideas.
Therefore a man among those resorts
will reject an idea as he takes hold of another.

7. *dhonassa hi natthi kuhiñci loke
pakappitā ditṭhi bhavābhavesu
māyañca mānañca pahāya dhono
sa kena gaccheyya anūpayo so*

8. *upayo hi dhammesu upeti vādam
anūpayarāñ kena katharāñ vadeyya
attā nirattā na hi tassa atthi
adhosi so ditṭhimidheva sabbanti*

7. For the cleansed one there is nowhere in the world
a formed view about various existences.
Having abandoned deceit and conceit, being cleansed,
by what would he go? He is not an approacher.

8. The one who approaches engages in debate regarding ideas—
the non approacher by what, how, could you tell him?⁴
Taking up or rejecting—such things are not for him.
He has shaken off all views here itself.

4. SUDDHATTHAKA

1. *passāmi suddhami paramam arogam
diṭṭhenā saṁsuddhi narassa hoti
evābhijānam paramanti nātvā
suddhānupassīti paceti nānam*
2. *diṭṭhenā ce suddhi narassa hoti
nānenā vā so pajahāti dukkham
aññena so sujhati sopadhiko
diṭṭhī hi nam pāva tathā vadānam*
3. *na brāhmaṇo aññato suddhimāha
diṭṭhe sute silavate mute vā
puññe ca pāpe ca anūpalitto
attañjaho nayidha pakubbamāno*
4. *purimari pahāya aparam sitāse
ejānugā te na taranti saṅgam
te uggahāyanti nirassajanti
kapīva sākharā pamuñcam gahāyam*
5. *sayaṁ samādāya vatāni jantu
uccāvacām gacchati saññasatto
vidvā ca vedehi samecca dhammarā
na uccāvacām gacchati bhūripañño*
6. *sa sabbadhammesu visenibhūto
yarā kiñci diṭṭhami va sutarā mutarā vā
tameva dassiñ vivaṭarā carantam
kenidha lokasmi vikappayeyya*

4. THE OCTAD ON THE PURE [788–795]

1. “I see the pure, the highest, the disease free.
From the seen a man’s purity comes.”
Understanding this, having known it as the highest,
he refers to knowledge through seeing the pure.⁵
2. If from the seen a man’s purity comes
or through knowledge he abandons suffering,
then he is purified by something other, being with appendages.
His view betrays him as he speaks like that.
3. The Brāhmaṇa does not speak of purity through something other,
the seen, the heard, the thought, or virtue and practice.
In both good and evil he remains unstuck,
letting go of what was taken up he does not make up anything.
4. Leaving the former, attached to the next,
they are always on the move and do not cross attachment.
They keep taking up and rejecting
like a monkey leaving the old branch as it takes hold of a new one.
5. A person by himself undertaking various practices
goes high and low, attached to perceptions.
But the knowing one who through knowledge has understood the Dhamma
does not go high and low, being of broad wisdom.
6. Unopposed to all things he has become
whether those seen and heard or those thought about.
The one seeing just that, faring openly,
by what in the world could you make him out?

7. *na kappayanti na purekkharonti
accantasuddhīti na te vadanti
ādānaganthaṁ gathitaṁ visajja
āsaṁ na kubbanti kuhiñci loke*

8. *sīmātigo brāhmaṇo tassa natthi
ñatvā va disvā va samuggahītaṁ
na rāgarāgī na virāgaratto
tassidha natthī paramuggahītanti*

7. They do not make up, they do not prefer,
“This is the highest purity” they do not say.
Having undone the tied knot of holding,
they do not form a desire for anything in the world.
8. The Brāhmaṇa has gone beyond limits, for him there is not
anything that could be grasped through knowing and seeing.
He does not attach to attachment, and is not attached to detachment.
For him there is nothing grasped as the highest.

5. PARAMATTHAKA

1. *paramanti diṭṭhīsu paribbasāno
yaduttari kurute jantu loke
hīnāti aññe tato sabbamāha
tasmā vivādāni avītivatto*
2. *yadattanī passati ānisarīnsaṁ
diṭṭhe sute sīlavate mute vā
tadeva so tattha samuggahāya
nihīnato passati sabbamaññām*
3. *tam vāpi ganthām kusalā vadanti
yam nissito passati hīnamāññām
tasmā hi diṭṭharām va sutam mutam vā
sīlabbataṁ bhikkhu na nissayeyya*
4. *diṭṭhimpi lokasmiṁ na kappayeyya
ñāñena vā sīlavatena vāpi
samoti attānamanūpaneyya
hīno na maññetha visesi vāpi*
5. *attam pahāya anupādiyāno
ñāñepi so nissayaṁ no karoti
sa ve viyattesu na vaggasārī
diṭṭhimpi so na paceti kiñci*
6. *yassūbhayante pañidhīdhā natthi
bhavābhavāya idha vā huram vā
nivesanā tassa na santi keci
dhammesu niccheyya samuggahītaṁ*

5. THE OCTAD ON THE HIGHEST [796–803]

1. “It is the highest”—if a person thus abides in views, then whatever it is he takes as the best in comparison with that he will call all others inferior. Therefore he has not passed beyond disputes.
2. Whatever he sees as an advantage in himself in regard to the seen, the heard, the thought, or virtue and practice, taking hold of just that in that regard he sees all others as inferiors.⁶
3. But just that is a knot, skillful ones say, dependent upon which he sees another as inferior. Therefore upon the seen, the heard, or the thought or upon virtue and practice a monk should not rely.
4. No view at all should he form in the world whether through knowledge or through virtue and practice. He should not refer to himself as equal, nor think of himself as inferior or superior.
5. Giving up the taken-up, not taking anything up, even on knowledge he makes no reliance. He does not take sides among the disunited, for he does not relate to any view.
6. He who towards both ends has no inclination, which would lead to any sort of existence here or yonder, for him there are no resorts assumed after evaluations of ideas.

7. *tassīdha dīṭṭhe va sute mute vā
pakappitā natthi anūpi saññā
tam brāhmaṇam dīṭṭhimanādiyānam
kenīdha lokasmim vikappayeyya*

8. *na kappayanti na purekkharonti
dhammāpi tesam na paṭicchitāse
na brāhmaṇo sīlavatena neyyo
pāraṅgato na paceti tādīti*

7. For him regarding the seen, the heard or the thought
not the slightest notion has been made up.
That Brāhmaṇa who does not take up a view
by what in the world could you make him out?

8. They do not make up, they do not prefer,
even ‘ideals’ are not accepted by them.
The Brāhmaṇa is not to be traced through virtue and practice,
gone to the far shore he does not relate, being such.

6. JARĀ

1. *appam vata jīvitam idam
oram vassasatāpi miyyati
yo cepi aticca jīvati
atha kho so jarasāpi miyyati*
2. *socanti janā mamāyite
na hi santi niccā pariggahā
vinābhāvasantamevidam
iti disvā nāgāramāvase*
3. *marañenapi tam pahīyati
yam puriso mamayidanti maññati
etampi viditvā pañdito
na mamattāya nametha māmako*
4. *supinena yathāpi saṅgatarī
paṭibuddho puriso na passati
evampi piyāyitarī janarī
petarī kālariñkatañ na passati*
5. *diṭṭhāpi sutāpi te janā
yesarī nāmamidam pavuccati
nāmamevāvasissati
akkheyayam petassa jantuno*
6. *sokapparidevamaccharām
na jahanti giddhā mamāyite
tasmā munayo pariggahām
hitvā acariṁsu khemadassino*

6. OLD AGE [804-813]

1. Short indeed is this life,
within one hundred years one dies.
Even if anyone should live longer,
then he is bound to die of decay.
2. People grieve for the things they call ‘mine’
for no possessions are permanent.
“It always ends in separation”—
seeing this one should not live in a house.
3. At death that all gets abandoned
what a man thinks of as “This is mine.”
Having known this too, being wise,
my follower would not incline to make things ‘mine’.
4. Just as what has come together in a dream
no longer is seen when a man wakes up,
so too when a loved person
is dead and gone one does not see him.
5. Seen and heard are those people
of whom such-and-such a name is spoken.
Only the name remains
to be told of the person who is gone.
6. Sorrow, lamentation and avarice
they do not give up who are greedy for things called ‘mine’.
Therefore the Munis gave up possessions
and fared along seeing where safety lies.

7. *patilīnacarassa bhikkhuno
bhajamānassa vivittamāsanam
sāmaggiyamāhu tassa tam
yo attānam bhavane na dassaye*
8. *sabbatha munī anissito
na piyarān kubbati nopi appiyām
tasminī paridevamaccharanī
paññe vāri yathā na limpatti*
9. *udabindu yathāpi pokkhare
padume vāri yathā na limpatti
evam muni nopalippati
yadidaṁ dīṭhasutaṁ mutesu vā*
10. *dhono na hi tena maññati
yadidaṁ dīṭhasutaṁ mutesu vā
nāññena visuddhimicchatī
na hi so rajjati no virajjatīti*

7. Of the monk who fares withdrawn
and resorts to a secluded seat
they say it agrees with his heart
not to show himself in an abode.
8. Everywhere the Muni is independent
and does not regard things as liked or disliked.
On him lamentation and avarice
do not stick as water does not on a lotus leaf.
9. As a water drop on a lotus leaf
does not stick or as water on a lotus flower,
so the Muni does not get stuck
in whatever is seen, heard, or thought.
10. The cleansed one does not conceive of a 'that-by-which'
in regard to anything seen, heard, or thought.
He does not aspire to purity through what is other.
Neither does he get attached nor does he [strive] to get detached.

7. TISSAMETTEYYA

1. *methunamanuyuttassa (iccāyasmā tisso metteyyo)
vighātaṁ brūhi mārisa
sutvāna tava sāsanāṁ
viveke sikkhissāmase*
2. *methunamanuyuttassa (metteyyāti bhagavā)
mussatevāpi sāsanāṁ
micchā ca paṭipajjati
etaṁ tasmin anāriyan*
3. *eko pubbe caritvāna
methunaṁ yo nisevati
yānaṁ bhantaṁva taṁ loke
hīnamāhu puthujanam*
4. *yaso kitti ca yā pubbe
hāyatevāpi tassa sā
etampi disvā sikkhetha
methunaṁ vippahātave*
5. *saṅkappehi pareto so
kapaṇo viya jhāyati
sutvā paresaṁ nigghosāṁ
mañku hoti tathāvidho*
6. *atha satthāni kurute
paravādehi codito
esa khvassa mahāgedho
mosavajjaṁ pagāhati*

7. TISSA METTEYA [814–823]

1. *If one were to engage in sexual intercourse,
tell us, Sir, about the misfortune one gets into.
Having heard your teaching
we will train in solitude.*
2. The one engages in sexual intercourse
forgets about the teachings,
and he takes a wrong course—
that is an ignoble trait in him.
3. The one who first fared alone
and then engages in sexual intercourse
is like a swaying chariot, as in the world
they say, a low ordinary man.
4. The reputation and praise he had before
that falls away from him.
Seeing this too one should train oneself
to well abandon sexuality.
5. Overcome by thoughts
he broods like a destitute.
Hearing what others are saying
he becomes worried.
6. Then he starts making weapons
[in defence] when blamed by others.
And that is his big blunder:
he plunges into falsehood.

7. *paññitoti samaññāto
ekacariyāni adhitthito
athāpi methune yutto
mandova parikissati*
8. *etamādīnavarṇañatvā
muni pubbāpare idha
ekacariyāni dañham kayirā
na nisevetha methunam*
9. *vivekaññeva sikkhetha
etañ ariyānamuttamañ
na tena settho maññetha
sa ve nibbānasantike*
10. *rittassa munino carato
kāmesu anapekkhino
oghatiññassa pihayanti
kāmesu gadhitā pajāti*

7. Whereas he was considered a wise man while he was devoted to solitude, now that he engages in sexual intercourse he gets pushed around like a fool.
8. Knowing the danger involved in this, initially as well as later, the Muni should make firm his solitary life and not indulge in sexual intercourse.
9. He should train only for seclusion for that is highest for Noble ones. By that he should not conceive he is best. He truly is close to Nibbāna.
10. The Muni faring released unconcerned for sensual pleasures, crossed over the flood, those people envy who still are entangled in pleasures.

8. PASŪRA

1. *idheva suddhī iti vādayanti
nāññesa dhammesu visuddhimāhu
yarñ nissitā tattha subhañ vadānā
paccekasacesu puthū niviññhā*
2. *te vādakāmā parisam̄ vigayha
bālāñ dahantī mithu aññamaññam̄
vadanti te aññasitā kathojjanā
pasam̄sakāmā kusalā vadānā*
3. *yutto kathāyāñ parisāya majjhe
pasam̄samiccharāñ vinighāti hoti
apāhatasmīñ pana marñku hoti
nindāya so kuppati randhamesī*
4. *yamassa vādarāñ parihīnamāhu
apāhatāñ paññavimam̄sakāse
paridevati socati hīnavādo
upaccagā manti anutthunāti*
5. *ete vivādā samañsesu jātā
etesu ughāti nighāti hoti
etampi disvā virame kathojjam̄
na haññadatthatthi pasam̄salābhā*
6. *pasam̄sito vā pana tattha hoti
akkhāya vādarāñ parisāya majjhe
so hassatī unnamatī ca tena
pappuyya tamatthāñ yathā mano ahu*

8. PASŪRA [824–834]

1. “Only here there is purity” they say,
in regard to other teachings they do not speak of purity.
In what they are depending upon, there they speak of ‘beauty’.
In separate truths they are individually entrenched.
2. Wanting to debate they plunge into the assembly
and hold each other to be fools mutually.
Depending upon others they put forth their arguments.
Desirous of praise they claim to be experts.
3. Engaged in dispute in the midst of the assembly
wanting praise he becomes anxious.
When being refuted he becomes depressed.
When blamed he gets irritated and looks for a flaw.
4. Due to the fact that they say his view is inferior
and refuted, those who are judging the questions,
he laments and grieves, being the loser,
and he wails “They went beyond me!”
5. Such are the disputes arisen among recluses.
In these there are elation and depression.
Seeing this one should avoid argumentation,
for there is no other benefit than the gain of praise herein.
6. If he gets praise there, however,
having spoken his word in the midst of the assembly,
he laughs and gets elated due to it
having achieved the purpose his mind was set upon.

7. *yā unnatī sāssa vighātabhūmi
mānātimānarī vadate paneso
etampi disvā na vivādayetha
na hi tena suddhiṇī kusalā vadanti*
8. *sūro yathā rājakhādāya puṭṭho
abhigajjameti paṭisūramiccharī
yeneva so tena palehi sūra
pubbeva natthī yadidarī yudhāya*
9. *ye diṭṭhimuggayha vivādayanti
idameva saccanti ca vādayanti
te tvarīn vadassū na hi tedha atthi
vādamhi jāte paṭisenikattā*
10. *visenikatvā pana ye caranti
diṭṭhihi diṭṭhiṁ avirujjhāmānā
tesu tvarīn kirī labhetho pasūra
yesidha natthī paramuggahitam*
11. *atha tvarīn pavitakkamāgama
manasā diṭṭhigatāni cintayanto
dhonena yugānī samāgama
na hi tvarīn sakkhasi sampayātaveti*

7. But that elation is a source of trouble for him,
for it makes him talk out of conceit and arrogance.
Having seen this too one should not dispute,
for the skillful ones say there is no purity through that.
8. Like a hero fed on royal food
goes challengingly forth looking for a rival,
you run to him, hero!
For right in front of you there is naught to battle with.
9. To those who pick up a view and quarrel
and say “This alone is the truth”,
you should speak; for here you won’t find
anyone to oppose you when a dispute has arisen.
10. But those who fare along freed from opposition
without countering views with views,
among them what will you get, Pasūra,
those for whom there is nothing grasped as the highest?
11. You came along in speculation
thinking out view-issues in your mind.
You came face to face with the cleansed one,
you won’t be able to sort yourself out.

9. MĀGANDIYA

1. *disvāna tañhāni aratiṁ ragañca
nāhosī chando api methunasmīṁ
kimevidāni muttakarīsapuṇḍraṁ
pādāpi nariṁ samphusitūni na icche*
2. *etādisarāni ce ratanaṁ na icchasi
nāriṁ narindehi bahūhi patthitaṁ
diṭṭhigataṁ sīlavataṁ nu jīvitāni
bhavūpapattiñca vadesi kidisaṁ*
3. *idāni vadāmīti na tassa hoti (māgandiyāti bhagavā)
dhammesu niccheyya samuggahītaṁ
passañca diṭṭhiṣu anuggahāya
ajjhattasantiṁ pacināni adassāni*
4. *vinicchayā yāni pakappitāni (iti māgandiyo)
te ve munī brūsi anuggahāya
ajjhattasantiṁ yametamatthāni
kathāni nu dhīrehi paveditaṁ tarāni*
5. *na diṭṭhiyā na sutiyā na ḡāṇena (māgandiyāti bhagavā)
sīlabbatenāpi na suddhimāha
adiṭṭhiyā assutiyā aṅāṇā
asīlatā abbatā nōpi tena
ete ca nissajja anuggahāya
santo anissāya bhavarāni na jappe*

9. MĀGANDIYA [835–847]

1. On seeing Taṇhā, Arati, and Ragā
there was not any desire for sexual intercourse,
then what about this thing full of urine and excrement?
Not even with my foot would I want to touch it.
2. *If you do not want such a treasure,
a woman desired by many kings,
then what sort of view, virtue, practice, life,
and rearising in existence do you proclaim?*
3. The thought “I proclaim this” does not occur to me
regarding what is evaluated and assumed from among ideas.
But seeing, and not taking up from among views,
while investigating I saw inner peace.
4. *The evaluations that have been made,
of not assuming them, Muni, you are talking.
The “inner peace”—what this term means—
how is it being made known by the wise?*
5. Not through view, learning or knowledge,
nor through virtue and practice do I declare purity.
Even so, not without view, learning and knowledge
and also not without virtue, without practice.
Relinquishing these without taking up,
peaceful without depending, one should not yearn for existence.

6. *no ce kira diṭṭhiyā na sutiyā na nāñena (iti māgandiyō)
 sīlabbatenāpi na suddhimāha
 adiṭṭhiyā assutiyā añāñā
 asilatā abbatā nopi tena
 maññāmahāni momuhameva dhammarā
 diṭṭhiyā eke paccenti suddhiṁ*
7. *diṭṭhañca nissāya anupucchamāno (māgandiyāti bhagavā)
 samuggahītesu pamohamāgā
 ito ca nāddakkhi aṇumpi saññāni
 tasmā tuvāni momuhato dahāsi*
8. *samo visesī uda vā niḥīno
 yo maññatī so vivadetha tena
 tīsu vidhāsu avikampamāno
 samo visesīti na tassa hoti*
9. *saccanti so brāhmaṇo kiñc vadeyya
 musāti vā so vivadetha kena
 yasminn samāni visamañ vāpi natthi
 sa kena vādāni paṭisanīyujeyya*
10. *okaṁ pahāya aniketasārī
 gāme akubbañ muni santhavāni
 kāmehi ritto apurakkharāno
 kathāni na viggayha janena kayirā*
11. *yehi vivitto vicareyya loke
 na tāni uggayha vadeyya nāgo
 jalambujāni kaṇḍakavārijāni yathā
 jalena pañkena canūpalittāni
 evāni munī santivādo agiddho
 kāme ca loke ca anūpalitto*

6. If you do not through view, learning or knowledge declare purity, and also not through virtue and practice—and still not without view, learning and knowledge, as well as not without virtue and practice—then I think such a teaching is all confused; since through view some refer to purity.
7. Putting your questions dependent on view you have come to bewilderment regarding assumptions, but here you saw not even the slightest notion, therefore you are holding it to be all confused.
8. “Equal, superior or inferior”—if in these terms one thinks of oneself one might quarrel on that account. But if one is unshaken in the three modes, “equal-superior” ideas do not occur to him.
9. Why should the Brāhmaṇa say “this is true”? “This is false”: with whom should he so quarrel? The one who has no ideas of equality or inequality, with whom in the world should he join in quarrel?
10. Leaving the house, roaming homeless, he should not make close connections with the village. Rid of sensual objects, not preoccupied with them, he should not talk in a quarrelsome way with people.
11. The things in the world he should fare aloof from, taking hold of them the great man should not speak. Like the water-born thorny-stalked lotus is unsoiled by water and mud, so the Muni who speaks of peace and is not greedy is unsoiled by sensual pleasures.

12. *na vedagū diṭṭhiyā na mutiyā
sa mānameti na hi tammayo so
na kammunā nopi sutena neyyo
anūpanīto sa nivesanesu*

13. *saññāvirattassa na santi ganthā
paññāvimuttassa na santi mohā
saññānca diṭṭhiñca ye aggahesum
te ghaṭṭayantā vicaranti loketi*

12. The wisdom-accomplisher does not by view or by thought go to conceit, he is not ‘made-of-that’.
He is not traceable through action or learning
he is not led to take up an abode anywhere.
13. There are no knots for him who is detached from notions,
no delusions for him who is freed through wisdom.
But those who have taken up notions and views—
they go around the world clashing with each other.

10. PURĀBEDHA

1. *kathāndassī kathamīsilo
upasantotī vuccati
taṁ me gotama pabrūhi
pucchito uttamamān naram*
2. *vītatañho purā bhedā (iti bhagavā)
pubbamantamanissito
vemajjhe nupasañkheyyo
tassa natthi purakkhatam*
3. *akkodhano asantāsī
avikatthī akukkuco
mantabhāñī anuddhato
sa ve vācāyato muni*
4. *nirāsatti anāgate
atītamān nānusocati
vivekadassī phassesu
diṭṭhīsu ca na niyati*
5. *patilīno akuhako
apihālu amaccharī
appagabbho ajeguccho
pesuṇeyye ca no yuto*
6. *sātiyesu anassāvī
atimāne ca no yuto
sañho ca paṭibhānavā
na saddho na virajjati*

10. BEFORE THE BREAKUP [848–861]

1. *How seeing and how conducting oneself
is one said to be ‘at peace’?*

*This do tell me, O Gotama,
being asked about the supreme man.*

2. With craving gone before the break-up,
not leaning back on the past,
not reckonable in the middle
there is nothing put in front⁷ of him.
3. Free of anger, not given to fear,
not boastful, free of wrong-doings,
talking considerately, not agitated,
he is a Muni regarding speech.
4. He has no longing for the future,
he does not sorrow over the past.
Seeing how to stay aloof in present contacts
he is not led in among the views.
5. Keeping withdrawn, not deceitful,
not envious, not avaricious,
unobtrusive, not repulsive,
he does not engage in slander.
6. Not attracted to pleasant things,
not given to arrogance,
he is gentle and resourceful,
not going by faith and not trying to get detached.

7. *lābhakamyā na sikkhati
alābhe ca na kuppatti
aviruddho ca taṇhāya
rasesu nānugijjhati*
8. *upekkhako sadā sato
na loke maññate samān
na visesī na nīceyyo
tassa no santi ussadā*
9. *yassa nissayatā natthi
ñatvā dhammarāñ anissito
bhavāya vibhavāya vā
taṇhā yassa na vijjati*
10. *taṁ brūmi upasantoti
kāmesu anapekkhināñ
ganthā tassa na vijjanti
atarī so visattikāñ*
11. *na tassa puttā pasavo
khettarāñ vatthuñca vijjati
attarī vāpi nirattarāñ vā
na tasmiñ upalabbhati*
12. *yena naṁ vajjūñ puthujjanā
atho samañabrāhmañā
taṁ tassa apurakkhatarāñ
tasmā vādesu nejati*
13. *vītagedho amaccharī
na ussesu vadate muni
na samesu na omesu
kappañ neti akappiyo*

7. Out of desire for gains he does not train himself
and does not get upset at not gaining.
He does not get opposed due to craving,
and is not greedy for tastes.
8. Equanimous and ever mindful,
he does not think of anyone as his equal,
nor of himself as superior or inferior—
he has no prominences.
9. He for whom there is nothing to depend upon,
having known the nature of things independently,
and for whom neither for being nor for unbeing
there is found any craving—
10. him I call the peaceful one,
the one without concern for sensual pleasures.
For him there are no knots,
for he has crossed the viscosity.
11. For him neither sons nor cattle
nor fields and land are to be found.
The assumed and the rejected
also these are not to be found in him.
12. That by which they might tell him, the common people
or else the recluses and brahmims,
that is not paid attention⁸ to by him.
Therefore he is not shaken by what they say.
13. Being free of greed and avarice
the Muni does not speak of himself
in terms of superiority, equality or inferiority,
he does not enter into what can be classed, he is not classifiable.

14. *yassa loke sakāñ natthi
asatā ca na socati
dhammesu ca na gacchati
sa ve santoti vuccatīti*

14. He for whom nothing in the world is his own
and who does not grieve at the absence
and does not go around in ideas—
he is truly said to be “at peace”.

11. KALAHAVIVĀDA

1. *kutopahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
kutopahūtā te tadiñgha brūhi*
2. *piyappahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
maccherayuttā kalahā vivādā
vivādajātesu ca pesuṇāni*
3. *piyā su lokasmīn kutonidānā
ye vāpi lobhā vicaranti loke
āsā ca niṭṭhā ca kutonidānā
ye samparāyāya narassa honti*
4. *chandānidānāni piyāni loke
ye cāpi lobhā vicaranti loke
āsā ca niṭṭhā ca itonidānā
ye samparāyāya narassa honti*
5. *chando nu lokasmīn kutonidāno
vinicchayā vāpi kutopahūtā
kodho mosavajjañca kathamkathā ca
ye vāpi dhammā samañena vuttā*
6. *sātarāñ asātanti yamāhu loke
tamūpanissāya pahoti chando
rūpesu disvā vibhavañca bhavañca
vincchayāñ kubbati jantu loke*

11. QUARRELS AND DISPUTES [862–877]

1. *From where arise quarrels and disputes,
lamentation and sorrow together with avarice,
conceit and arrogance together with slander?
From where are they arisen? Please tell me that.*
2. From things held dear arise quarrels and disputes,
lamentation and sorrow, together with avarice,
conceit and arrogance, together with slander.
Conjoined with avarice are quarrels and dispute,
and among those engaged in dispute there are slanders.
3. *Originated from what are things held dear in the world,
and whatever greeds roam over the world?
Originated from what are hopes and aims
which shape a man's future destiny?*
4. Originated from desire are hopes and aims,
and whatever greeds roam over the world.
Originated from this are hopes and aims
which shape a man's future destiny.
5. *Originated from what is desire in the world?
Evaluations also, from where have they arisen?
Anger, falsehood and doubt, of these too [I ask],
as well as the teachings proclaimed by the Samāṇa.*
6. “The pleasant and the unpleasant”—as they say in the world,
in dependence upon these desire arises.
Seeing increase and decrease in things
a person makes evaluation in the world.

7. *kodho mosavajjañca kathaṅkathā ca
etepi dhammā dvayameva sante
kathaṅkathī ñāṇapathāya sikkhe
ñatvā pavuttā samañena dhammā*
8. *sātaṁ asātañca kutonidānā
kismīñ asante na bhavanti hete
vibhavañcāpi yametamattham
etañ me pabrūhi yatonidānam*
9. *phassanidānam sātaṁ asātaṁ
phasse asante na bhavanti hete
vibhavañcāpi yametamattham
etañ te pabrūmi itonidānam*
10. *phasso nu lokasmīñ kutonidāno
pariggahā cāpi kutopahūtā
kismīñ asante na mamattamatthi
kismīñ vibhūte na phusanti phassā*
11. *nāmañca rūpañca paṭicca phasso
icchānidānāni pariggahāni
icchāyasantyā na mamattamatthi
rūpe vibhūte na phusanti phassā*
12. *kathañ sametassa vibhoti rūpan
sukhañ dukhañcāpi kathañ vibhoti
etañ me pabrūhi yathā vibhoti
tam jāniyāmāti me mano ahu*
13. *na saññasaññī na visaññasaññī
nopi asaññī na vibhūtasaññī
evañ sametassa vibhoti rūpan
saññānidānā hi papañcasāñkhā*

7. Anger, falsehood and doubt
these things too are when there is a duality.
A doubter should train in the path to knowledge,
through knowledge the teachings have been proclaimed by the Samaṇa.
8. *The pleasant and the unpleasant have their origin where?
When what is not, do they not come to be?
And ‘increase and decrease’—the matter so called,
tell me that too, from where it originates.*
9. Originated from contact there are the pleasant and unpleasant.
When contact is not, these do not come to be.
And ‘increase and decrease’—the matter so called,
I tell you that too: it originates from this.
10. *Contact in the world has its origin where?
And also possessions, from where do they arise?
When what is not, is there no ‘mineness’?
When what has disappeared, do contacts not contact?*
11. Dependent on name and matter there is contact.
Possessions have their origin in wanting.
When wanting is not, there is no ‘mineness’.
When matter has disappeared, contacts do not contact.
12. *For one endowed in what manner does matter disappear?
Ease and unease, how do they disappear?
Tell me that: how it all disappears
“we would like to know that”—the thought came to me.*
13. Not perceiving perception, not perceiving an abnormal perception,
not non-perceiving, not perceiving the disappeared.
For one endowed in this manner, matter disappears,
for tied up with perception is expanse and name.⁹

14. *yarñ tarñ apucchimha akittayī no
aññām̄ tarñ pucchāma tadingha brūhi
ettāvataggam̄ nu vadanti heke
yakkhassa suddhim̄ idha pañditāse
udāhu aññampi vadanti etto*
15. *ettāvataggampi vadanti heke
yakkhassa suddhim̄ idha pañditāse
tesañ paneke samayañ vadanti
anupādisese kusalā vadānā*
16. *ete ca ñatvā upanissitāti
ñatvā munī nissaye so vimamīsi
ñatvā vimutto na vivādameti
bhavābhavāya na sameti dhīroti*

14. That which we asked you, you have made clear.
We ask you another thing, please tell us that.
Is it to that extent that some wise men here
speak of the purity of the spirit?
Or do they speak of something other than this?
15. To that extent too some wise men here
speak of the purity of the spirit.
But then some others speak of an annihilation,
speaking like masters on the ‘without remainder’.
16. Having known these as “they are dependent”
the Muni knowingly investigates into the dependency.
Knowingly, he is freed and does not enter into dispute.
The wise one does not intend for existence or non-existence.¹⁰

12. CŪLA VIVĀHĀ

1. *sakarīnsakaṁdiṭṭhiparibbasānā
viggayha nānā kusalā vadanti
yo evam jānāti sa vedī dhammarī
idam paṭikkosamakevalī so*
2. *evampi viggayha vivādayanti
bālo paro akkusaloti cāhu
sacco nu vādo katamo imesān
sabbeva hīme kusalā vadānā*
3. *parassa ce dhammamanānujānā
bālomako hoti nīhīnapañño
sabbeva bālā sunihīnapaññā
sabbevime diṭṭhiparibbasānā*
4. *sandiṭṭhiyā ceva na vīvadātā
saṁsuddhapaññā kusalā mutīmā
na tesam koci pariḥīnapañño
diṭṭhī hi tesampi tathā samattā*
5. *na vāhametaṁ tathiyanti brūmi
yamāhu bālā mithu aññamaññā
sakarī sakarī diṭṭhimakarīsu saccarī
tasmā hi bāloti parān dahanti*
6. *yamāhu saccarī tathiyanti eke
tamāhu aññe tucchaṁ musāti
evampi vigayha vivādayanti
kasmā na ekam̄ samanā vadanti*

12. SMALL DISCOURSE ON DEPLOYMENT [878–894]

1. *Each abiding by his own view,
quarrelling the skillful say different things:
“He who knows thus has understood the teaching,
rejecting this one is imperfect.”*
2. *Thus quarrelling, they dispute
and they say “the other is an unskillful fool”.
The true speech is which one among them,
for all these are claiming to be skillful?*
3. *If by not approving another's teaching
one is a stupid fool inferior in intelligence,
then all are fools of very inferior intelligence
for all of these are abiding by views.*
4. *But if by their own view they are cleansed,
purified in wisdom, skillful and thoughtful,
then none of them is lacking in wisdom,
for that is the way their view has been assumed.*
5. *I do not say that it is true
what fools say mutually about each other.
They have each made their own view to be true;
therefore they hold another to be “a fool”.*
6. *What some call “true and real”,
of that others say “empty and false”—
in this way too they quarrel and dispute;
why do recluses not say one thing?*

7. *ekam hi saccam na dutiyamatthi
yasmirin pajano vivade pajanam
nana te saccani sayam thunanti
tasm na ekam saman vadanti*
8. *kasm nu saccani vadanti nana
pavadiyase kusal vadana
saccani sutani bahuni nana
udahu te takkamanussaranti*
9. *na heva saccani bahuni nana
anñatra saññaya niccanni loke
takkañca diññisu pakappayitv
saccam musati dvayadhammamahu*
10. *diñthe sute silavate mute v
ete ca nissaya vimanadass
vinicchaye thatv pahassamano
balo paro akkusaloti caha*
11. *yeneva bñloti param dahati
tenatumnam kusaloti caha
sayamattan so kusalavadano
añnam vimaneti tadeva pava*
12. *atisaradiñhiyava so samatto
mñnenam matto paripuñnamam
sayameva sãmarin manasabhisitto
diñhi hi sa tassa tath samatt*
13. *parassa ce hi vacasa nihino
tumo saha hoti nihinapañño
atha ce sayam vedagū hoti dhiro
na koci balo samanesu atthi*

7. One is the truth, there is no second,
about which people who understand should not quarrel.
Different are the truths they praise each for himself.
Therefore recluses do not say one thing.
8. *Why do they proclaim different truths
loud-voicedly proclaiming to be skillful?
Are there truly many different truths,
or are they going by their own thinking?*
9. The many different truths are not indeed permanent,
except by being taken so in the world.
Forming thoughts about the views
they speak in terms of the duality “true and false”.
10. The seen, the heard, the thought or virtue and practice,
dependent upon these he shows contempt.
Standing on judgement he laughs
and says: “The other is an unskillful fool!”
11. That by which he holds another to be “a fool”
by that he calls himself “skillful”.
By himself he claims himself to be skillful,
despises the other and speaks accordingly.
12. Going to excess¹¹ in his view he is ‘perfect’,
intoxicated with conceit he thinks himself to be complete.
By himself he has crowned himself in his own mind,
for that is the way his view has been assumed.
13. If through another’s word one is inferior,
then along with him one is oneself inferior in intelligence.
But if, on the other hand, by oneself one is a knower, a wise man,
then there is no fool among recluses.

14. *aññam ito yābhivadanti dhammam
aparaddhā suddhimakevalī te
evampi titthyā puthuso vadanti
sanditthirāgena hi tebhirattā*
15. *idheva suddhiṁ iti vādayanti
nāññesu dhammesu visuddhimāhu
evampi titthyā puthuso niviṭṭhā
sakāyane tattha daļham vādānā*
16. *sakāyane vāpi daļham vādāno
kamettha bāloti paraṇ daheyya
sayāraṇa so medhagamāvaheyya
paraṇ vādaṁ bālamasuddhidhammam*
17. *vinicchaye ṭhatvā sayāraṇ pamāya
uddharā sa lokasmīrā vivādameti
hitvāna sabbāni vinicchayāni
na medhagamā kubbati jantu loketi*

14. “They who proclaim a teaching other than this have failed to reach purity and are imperfect.”
Thus sectarians individually speak inflamed with passion for their view.
15. “Here alone there is purity,” they say, they do not speak of purity in other teachings.
Thus too sectarians are individually entrenched, speaking firmly about their own system in that respect.
16. Then, in this respect, how could one call another “a fool”? He himself would bring conflict to himself if he called another a fool with an impure teaching.
17. Standing on judgement, measuring by himself, all the more he comes into dispute in the world.
But having abandoned all judgements, a person makes no conflict in the world.

13. MAHĀVIYŪHA

1. *ye kecime diṭṭhiparibbasānā
idameva saccanti vivādayanti
sabbeva te nindamanvānayanti
atho pasānsampi labhanti tattha*
2. *appam hi etan na alani samāya
duve vivādassa phalāni brumi
etampi dīsvā na vivādayetha
khemābhīpassam avivādabhūmīm*
3. *yā kācimā sammutiyo puthujjā
sabbāva etā na upeti vidvā
anūpayo so upayaṁ kimeyya
diṭṭhe sute khantimakubbamāno*
4. *sīluttamā saññamenāhu suddhim
vataṁ samādāya upaṭhitāse
idheva sikkhema athassa suddhim
bhavūpanītā kusalāvadānā*
5. *sace cuto sīlavatato hoti
pavedhatī kamma virādhayitvā
pajappatī patthayatī ca suddhim
satthāva hīno pavasam gharamhā*
6. *sīlabbataṁ vāpi pahāya sabbari
kammañca sāvajjanavajjametari
suddhirin asuddhīnti apatthayāno
virato care santimanuggahāya*

13. GREAT DISCOURSE ON DEPLOYMENT [895–914]

1. All of those who abide by their views
and dispute saying “Only this is the truth”,
they all incur blame,
and praise too they get therein.
2. Little is this, not enough for appeasement:
there are two fruits of dispute, I say.
Having seen this, one should not dispute,
seeing as safety the field of non-dispute.
3. Whatever common acceptances there are
not one of these does the one who knows go close to.
The one who does not go close, how could he engage in going close,
when he shows no liking for what is seen and heard?¹²
4. Those who take virtue as the highest say that purity is from restraint
taking up an observance and devoting themselves to it:
“Just in this we should train, then there could be purity.”
Aiming at rebirth they speak as if they were skillful.
5. If one of them falls away from his virtue and practice,
he trembles having failed in his action.
He longs for and aspires to purity
like one who has lost his caravan while staying away from home.
6. But having abandoned all virtue and practice
and action, whether blameworthy or blameless,
with no aspiration regarding “the pure and the impure”,
he would live unconcerned, not grasping after peace.

7. tamūpanissāya jiguucchitān vā
athavāpi diṭṭharīn va sutarīn mutarīn vā
uddhārsarā suddhimanutthunanti
avītataṇhāse bhavābhavesu
8. patthayamānassa hi jappitāni
pavedhitān vāpi pakappitesu
cutūpapāto idha yassa natthi
sa kena vedheyā kuhiñ va jappe
9. yamāhu dhammarī paramanti eke
tameva hīnanti panāhu aññe
sacco nu vādo katamo imesān
sabbeva hīme kusalāvadānā.
10. sakañhi dhammarī paripuṇṇamāhu
aññassa dhammarī pana hīnamāhu
evampi viggayha vivādayanti
sakañ sakañ sammutimāhu saccān
11. parassa ce vambhayitenā hīno
na koci dhammesu visesi assa
puthū hi aññassa vadanti dhammarī
nihīnato samhi dalharī vadānā
12. saddhammapūjāpi nesañ tatheva
yathā pasānsanti sakāyanāni
sabbeva vādā tathiyā bhavyeyyuri
suddhī hi nesañ paccattameva
13. na brāhmaṇassa paraneyyamatthi
dhammesu niccheyya samuggahītañ
tasmā vivādāni upātivatto
na hi seṭṭhato passati dhammadamaññān

7. Dependent upon asceticism and the way of loathing,
or else, on the seen, the heard or the thought,
they sigh after purity ‘beyond the flow’
not freed from various existences.¹³
8. For the one who aspires there are longings,
and there is shaking in preparations [for the future].
But he for whom there is no falling away or rearising
why should he tremble, for what should he long?
9. *The teaching that some call “the highest”,
that very one others call “inferior”.
The true speech is which one among these?
For all these are claiming to be skillful.*
10. Their own teaching is that which they call “complete”,
the other’s teaching, however, they call “inferior”.
Thus too they quarrel and dispute,
each taking his own acceptance to be true.
11. If through another’s blaming one is inferior,
not anyone would be superior regarding teachings,
for widely they speak of another’s teaching
as inferior, while speaking firmly about their own.
12. But if the honouring of one’s own teaching would accord with
the way they praise their own systems;
then all their speeches would be true,
and purity for them would be individual.
13. For a Brāhmaṇa there is nothing that needs another’s guidance
and that is assumed after investigating among teachings.
Therefore he has gone beyond disputes,
for he does not regard as best a dhamma that is other.

14. *jānāmi passāmi tathēva etar̄
diṭṭhiyā eke paccenti suddhiṁ
addakkhi ce kiñhi tumassa tena
atisitvā aññena vadanti suddhiṁ*
15. *passaṁ naro dakkhati nāmarūpaṁ
disvāna vā ñassati tānimeva
kāmaṁ bahūn passatu appakāraṁ vā
na hi tena suddhiṁ kusalā vadanti*
16. *nivissavādī na hi subbināyo
pakappitaṁ diṭṭhi purakkharāno
yam nissito tattha subhaṁ vadāno
suddhiṁvado tattha tathaddasā so*
17. *na brāhmaṇo kappamupeti saṅkham
na diṭṭhisārī napi ñāṇabandhu
ñatvā ca so sammutiyo puthujjā
upekkhatī uggahaṇanti maññe*
18. *vissajja ganthāni munīdha loke
vivādajātesu na vaggasārī
santo asantesu upekkhako so
anuggaho uggahaṇanti maññe*
19. *pubbāsave hitvā nave akubbaṁ
na chandagū nōpi nivissavādī
sa vippamutto diṭṭhigatehi dhīro
na lippati loke anattagarahī*
20. *sa sabbadhammesu visenibhūto
yam kiñci diṭṭham vā sutam mutam vā
sa pannabhāro muni vippamutto
na kappiyo nūparato na patthiyoti*

14. “I know, I see, it is just like that”
through view some refer to purity.
If he saw, what use is it to him?
Having passed beyond [themselves]¹⁴ they say purity is through what is other.
15. A seeing man will see name-and-matter.
Having seen, he will know just those.
Let him see much or let him see little,
not through that do skillful ones proclaim purity.
16. The one who speaks out of belief is not easy to guide
one who puts in front the view he has formed.
In what he is depending upon, there he speaks of ‘beauty’.
He speaks of purity there, for thus he saw.¹⁵
17. The Brāhmaṇa does not approach what can be classed and named.¹⁶
He does not follow view, and does not relate to knowledge.
And having known all common acceptances,
he looks on, while others take up.
18. Having released the knots the Muni here in the world
does not take sides among those involved in quarrelling.
Peaceful among the unpeaceful, he is an onlooker,
not taking up where others take up.
19. Giving up old taints, not making new ones,
he does not go by desire nor speak out of belief.
He, the wise one, being freed from view-issues,
does not get stuck in the world and does not reproach himself.
20. Unopposed to all things he has become,
whether those seen or heard or those thought about.
The Muni with burden laid down, completely freed
is not forming, not taking delight,¹⁷ not aspiring.

14. TUVAṬAKA

1. *pucchāmi taṇī ādiccabandhu
vivekarī santipadañca mahesi
kathāriñ disvā nibbāti bhikkhu
anupādiyāno lokasminī kiñci*
2. *mūlariñ papañcasarīkhāya
(iti bhagavā)
mantā asmiñi sabbamuparundhe
yā kāci taṇhā ajjhattam
tāsañ vinayā sadā sato sikkhe*
3. *yañi kiñci dhammamabhijaññā
ajjhattam atha vāpi bahiddhā
na tena thāmarī kubbetha
na hi sā nibbuti satañ vuttā*
4. *seyyo na tena maññeyya
nīceyyo athavāpi sarikkho
phuṭṭho anekarūpehi
nātumānañ vikappayañ tiṭṭhe*
5. *ajjhattamevupasame
na aññato bhikkhu santimeseyya
ajjhattam upasantassa
natthi attā kuto nirattā vā*
6. *majjhe yathā samuddassa
ūmi no jāyatī ṭhito hoti
evam ṭhito anejassa
ussadarī bhikkhu na kareyya kuhiñci*

14. QUICKLY [915–934]

1. *I ask you, O Kinsman of the Sun,
about seclusion and the state of peace, O Sage.
How having seen is a monk quenched,
not taking up anything in the world.*
2. The root of expanse-and-name,¹⁸
the “I am”, the deep thinker should put a complete end to.
Whatever cravings are within,
for dispelling these, he should always train mindfully.
3. Whatever thing he would directly know,
whether in himself or outside,
that he should not built up ‘strength’ upon,
for that is not called quenching by the good.
4. By that he should not think himself to be better,
or to be lower or equal.
Contacted by many forms
he should not stay making out himself.
5. Only in himself should he come to peace,
a monk should not seek peace from what is other.
For the one come to peace in himself
there is not the assumed, from where the rejected.
6. As in the middle of the ocean
no wave is born, it stays still.
So he should stay still without movement
and allow no ‘up-flow’ anywhere.¹⁹

7. akittayī vivaṭacakkhu
sakkhidhammarī parissayavinayarī
paṭipadānī vadehi bhaddante
pātimokkharī atha vāpi samādhirī
8. cakkhūhi neva lolassa
gāmakathāya āvaraye sotānī
rase ca nānugijjheyya
na ca mamāyetha kiñci lokasmīnī
9. phassena yadā phuṭṭhassa
paridevaṇī bhikkhu na kareyya kuhiñci
bhavañca nābhijappeyya
bheravesu ca na sampavedheyya
10. annānamatho pānānāmī
khādanīyānarī athopi vatthānarī
laddhā na sannidhiṁ kayirā
na ca parittase tāni alabhamāno
11. jhāyī na pādalolassa
virame kukkuccā nappamajjeyya
athāsaneshu sayanesu
appasaddesu bhikkhu vihareyya
12. niddanī na bahulikareyya
jāgariyānī bhajeyya ātāpī
tandinī māyanī hassarānī khiḍḍamī
methunānī vippajahe savibhūsamī
13. āthabbañānī supinānī lakkhañānī
no viduhe athopi nakkhattarānī
virutañca gabbhakarañānī
tikicchānī māmako na seveyya

7. *The open-eyed one has declared
the nature of things as experienced, putting aside difficulties.²⁰
Tell us of the practice, Venerable Sir,
the binding principles, as well as composure.*
8. He should not be restless with his eyes.
He should close his ears to village talk.
He should not be greedy for tastes
and not make ‘mine’ anything in the world.
9. When contacted by contact
a monk should not make lamentation about anything.
He should not hanker after existence,
and not shake among fearful things.
10. Of foods and drinks
of chewables as well as of clothes
he should not, if getting them, make a store,
and he should not become anxious if not getting them.
11. He should be meditative and not restless on his feet.
He should refrain from loose conduct and not be negligent.
Then in sitting and resting places
that are of little sound a monk should dwell.
12. He should not take much sleep,
but should apply himself to wakefulness, being ardent.
Lassitude, deceit, laughter and play
he should dispel, as well as sexuality and adornment.
13. Atharva charms, dreams and signs
he should not practice, as well as astrology.
Animal cries interpretation, causing of conception,
and healing my follower should not engage it.

14. *nindāya nappavedheyা
na unnameyya pasarinsito bhikkhu
lobhaṁ saha macchariyena
kodhaṁ pesuṇiyañca panudeyya*
15. *kayavikkaye na tiṭṭheyা
upavādaṁ bhikkhu na kareyya kuhiñci
gāme ca nābhisisajjeyা
lābhakamyā janāṁ na lapayeyা*
16. *na ca katthitā siyā bhikkhu
na ca vācarāṁ payuttaṁ bhāseyা
pāgabbhiyāṁ na sikkheyা
kathāṁ viggāhikāṁ na kathayeyা*
17. *mosavajje na niyetha
sampajāno saṭhāni na kayirā
atha jīvitena paññāya
sīlabbatena nāññamatimaññe*
18. *sutvā rusito bahum vācarāṁ¹
samaññānaṁ vā puthujanānaṁ
pharusena ne na paṭivajjā
na hi santo paṭisenikaronti*
19. *etañca dhammamaññāya
vicināṁ bhikkhu sadā sato sikkhe
santīti nibbutinī ñatvā
sāsane gotamassa na pamajjeyা*
20. *abhibhū hi so anabhibhūto
sakkhidhammadanītihamadassī
tasmā hi tassa bhagavato sāsane
appamatto sadā namassamanusikkheti*

14. A monk should not tremble at blame,
and not get elated when praised.
Greed together with avarice,
anger and slander he should dispel.
15. A monk should not stay with buying and selling,
and not make criticism regarding anything.
He should not get attached in the village
and not speak boastfully out of a desire for gain.
16. A monk should not be a boaster
and not speak hintingly.
He should not train in recklessness
and not speak quarrelsome speech.
17. He should not be led by falsehood
and in awareness he should not act in a deceitful manner.
Then on account of life and wisdom
and virtue and practice he should not despise another.
18. Provoked after hearing much talk,
from recluses as well as from common people,
he should not counter them with harsh speech,
for the good do not retaliate.
19. Knowing that this is the Dhamma,
reflecting on it a monk should always train mindfully.
Knowing quenching to be “peace”
he should not be negligent in Gotama’s teaching.
20. For he is the overcomer who is not overcome.
With his own eyes he saw the Dhamma not based on hear-say.
Therefore in the teaching of that Blessed one
one should always train with diligence and devotion.

15. ATTADANĀDA

1. attadañḍā bhayañ jātarā
janāñ passatha medhagam
sañvegañ kittayissāmi
yathā sañvijitañ mayā
2. phandamānañ pajañ disvā
macche appodake yathā
aññamaññehi byāruddhe
disvā mañ bhayamāvisi
3. samantamasāro loko
disā sabbā sameritā
icchañ bhavanamattano
nāddasāsiñ anositañ
4. osānetveva byāruddhe
disvā me aratī ahu
athettha sallamaddakkhirā
duddasariñ hadayanissitañ
5. yena sallena otīñno
disā sabbā vidhāvati
tameva sallamabbuyha
na dhāvati na sīdati
6. tattha sikkhānugīyanti
yāni loke gadhitāni
na tesu pasuto siyā
nibbijja sabbaso kāme
sikkhe nibbānamattano

15. TAKING UP OF STICKS [935–954]

1. From the taking up of sticks fear arises—
look at people quarrelling.
I shall describe the sense of urgency
in the way it was experienced by me.
2. Seeing the trembling humankind
like fish in little water
mutually opposed to each other
fear entered my heart.
3. All around the world was void of sense.
All directions were adrift.
Wanting an abode for myself
I did not see any unobstructed.
4. In that very obstruction they were opposed—
seeing that, aversion arose in me.
Then I saw the barb there,
hard to see, stuck in the heart.
5. The barb pierced by which
one runs in all directions,
having pulled that barb out
one does not run, one does not sink.
At this point the training rules are recited:
6. Whatever ties there are in the world
one should not be intent on them.
Having broken through sensuality completely
one should train in self-quenching.

7. *sacco siyā appagabbho
amāyo rittapesuṇo
akkodhano lobhapāpam
vevicchaṇ vitare muni*
8. *niddam tandin sahe thīnam
pamādena na samvase
atimāne na tiṭṭheyya
nibbānamanauso naro*
9. *mosavajje na nīyetha
rūpe sneharī na kubbaye
mānañca parijāneyya
sāhasā virato care*
10. *purāṇaṇ nābhinandehyya
nave khantirī na kubbaye
hiyyamāne na soceyya
ākāsaṇ na sito siyā*
11. *gedhami brūmi mahoghoti
ājavāṇ brūmi jappanam
ārammaṇaṇ pakappanam
kāmapaṇko duraccayo*
12. *saccā avokkamma muni
thale tiṭṭhati brāhmaṇo
sabbarī so paṭinissajja
sa ve santoti vuccati*
13. *sa ve vidvā sa vedagū
ñatvā dhammarī anissito
sammā so loke iriyāno
na pihetidha kassaci*

7. One should be truthful and not reckless,
without deceit, rid of slander,
and without anger. The evil of greed
and the wish for variety a Muni should cross over.
8. Sleep, lassitude and sluggishness he should overcome.
He should live without negligence.
A man should not stay with arrogance
if his mind is set upon quenching.
9. He should not be led into falsehood.
He should not have affection for form.
Conceit he should completely know
and fare restrained from violence.
10. He should not take delight in the old,
he should not show liking for the new.
When things vanish he does not grieve.
He should not stay stuck to his situation.
11. Greed I call the great flood;
its forward flow I call yearning.
The support is the forming of intentions.²¹
The mire of sensuality is hard to cross.
12. Not deviating from truth, the Muni,
the Brāhmaṇa, stands on high ground.
Having relinquished everything
he indeed is called “peaceful.”
13. He truly is the knower, the one accomplished in knowledge,
having come to know the nature of things independently.
Harmoniously moving about in the world
he does not envy anyone here.

14. *yodha kāme accatari
saṅgarān loke duraccayān
na so socati nājheti
chinnasoto abandhano*
15. *yaṁ pubbe tam visosehi
pacchā te māhu kiñcanān
majjhe ce no gahessasi
upasanto carissasi*
16. *sabbaso nāmarūpasmiṁ
yassa natthi mamāyitarān
asatā ca na socati
sa ve loke na jīyati*
17. *yassa natthi idān meti
paresān vāpi kiñcanān
mamattān so asarīvindān
natthi meti na socati*
18. *aniṭṭhurī ananugiddho
anejo sabbadhi samo
tamānisāmsān pabrūmi
pucchito avikampinān*
19. *anejassa vijānato
natthi kāci nisañkhati
virato so viyārabbhā
khemān passati sabbadhi*
20. *na samesu na omesu
na ussesu vadate muni
santo so vītamaccharo
nādeti na nirassatīti*

14. He who has crossed beyond sensuality,
the attachment to the world so hard to overcome,
he neither sorrows nor broods.
For he has cut across the stream and has no bonds.
15. What was before—let it wither.
Afterwards—let there be nothing.
If you do not grasp in the middle
you will fare as one who has come to peace.
16. In name-and-matter entirely
if there is nothing made mine for him,
and he does not grieve over absence,
he suffers no loss in the world.
17. For whom there is not “This is mine”,
nor anything taken as “for others”
He, finding nothing to call mine,
does not grieve “There is not for me”.
18. Free of harshness and not greedy
he is unmoved and everywhere the same.
I tell you that that is the advantage,
when asked about the unshaken one.
19. For the unmoved knowing one
there is no fabrication.
Abstaining from putting forth effort
he sees safety everywhere.
20. In terms of equality or inferiority
or superiority the Muni does not speak of himself.
Peaceful and free from avarice,
he does not take up, he does not reject.

16. SĀRIPUTTA

1. *na me diṭṭho ito pubbe (iccāyasmā sāriputto)
na suto uda kassaci
evaṁ vagguvado satthā
tusitā gaṇimāgato*
2. *sadevakassa lokassa
yathā dissati cakkhumā
sabbaṁ tamāṁ vinodetvā
ekova ratimajjhagā*
3. *tam buddham asitaṁ tādiriṁ
akuhaṁ gaṇimāgataṁ
bahūnamidha baddhānaṁ
atthi pañhena āgamāṁ*
4. *bhikkhuno vijigucchatō
bhajato rittamāsanāṁ
rukkhāmūlarāṁ susānarāṁ vā
pabbatānāṁ guhāsu vā*
5. *uccāvacesu sayanesu
kīvanto tattha bheravā
yehi bhikkhu na vedheyya
nigghose sayanāsane*
6. *katī parissayā loke
gacchato agataṁ disaṁ
ye bhikkhu abhisambhave
pantamhi sayanāsane*

16. SĀRIPUTTA [955–975]

1. *Never before did I see
or hear about from anyone
such a sweet speaking teacher
come here from Tusita to be the leader of a group.*
2. *To the world with its gods
as the one who has eyes appears
he having dispelled all darkness
arrived alone to delight.*
3. *To that awakened one, unattached, Such-like,
not deceitful, being the leader of a group,
for the sake of the many here who are bound
it is that I have come with a question.*
4. *For a monk who is disgusted
and resorts to an empty seat—
the root of a tree, or a cemetery,
or in caves in the mountains;*
5. *in such high and low lodgings
how many are the terrors
which a monk should overcome
in his quiet lodging?*
6. *How many are the difficulties in the world
for one going in the direction never gone before
which a monk should overcome
in his remote lodging?*

7. *kyāssa byappathayo assu
kyāssassu idha gocarā
kāni sīlabbatānāssu
pahitattassa bhikkhuno*
8. *kaṁ so sikkhar̄i samādāya
ekodi nipako sato
kammāro rajatasseva
niddhame malamattano*
9. *vijigucchamānassa yadidam phāsu (sāriputtāti bhagavā)
rittāsanāṁ sayanāṁ sevato ce
sambodhikāmassa yathānudhammaṁ
tam te pavakkhāmi yathā pajānāṁ*
10. *pañcannāṁ dhīro bhayānāṁ na bhāye
bhikkhu sato sapariyantacārī
daññādhipatānāṁ sarīsapānāṁ
manussaphassānāṁ catuppadānāṁ*
11. *paradhammadhānampi na santaseyya
disvāpi tesāṁ bahubheravāni
athāparāni abhisambhaveyya
parissayāni kusalānuesī*
12. *ātanikaphassena khudāya phuṭṭho
sītarām athuṇhaṁ adhivāsayeyya
so tehi phuṭṭho bahudhā anoko
vīriyanī parakkammadalhaṁ kareyya*
13. *theyyāni na kāre na musā bhaneyya
mettāya phasse tasathāvarāni
yadāvilattāni manaso vijaññā
kañhassa pakkhoti vinodayeyya*

7. *What ways of speech should there be for him?
Which resorts should he have here?
And what virtue and practice should there be
for the monk who is well-decided?*
8. *Having taken up what training
being unified in mind, careful, mindful,
would he blow away his impurities
as a smith the dross of silver?*
9. If one is disgusted and resorts to an empty seat and lodging
and intent on awakening—then about what will be for his ease
I shall tell you according to the Dhamma
as I have understood it.
10. Five fears a wise man should not fear,
a monk who is mindful and fares within the limits:
gadflies, mosquitoes and creeping things
four-footed beasts and harassments from humans.
11. He should not be terrified by sectarians
even after having seen their many terrors.
And further he should overcome
the obstacles, seeking what is skillful.
12. Contacted by the pain of disease and by hunger
he should tolerate it, and also the cold and the hot.
Being contacted by these in many ways, the homeless one
with persisting energy should make firm.
13. He should not commit theft nor speak falsehood.
With friendship he should touch both weak and strong creatures.
Whatever stirring up of the mind he should come to know
he should dispel it, thinking “It is on the Dark One’s side”.

14. *kodhātimānassa vasarī na gacche
mūlampi tesam palikhañña titthe
athappiyam vā pana appiyam vā
addhābhavanto abhisambhaveyya*
15. *paññam purakkhatvā kalyāṇapīti
vikkhambhaye tāni parissayāni
aratim sahetha sayanamhi pante
caturo sahetha paridevadhamme*
16. *kiṁsū asissāmi kuva vā asissam
dukkharī vata settha kvajja sessam
ete vitakke paridevaneyye
vinayetha sekho aniketacārī*
17. *annañca laddhā vasanañca kāle
mattam so jaññā idha tosanattham
so tesu gutto yatacāri gāme
rusitopi vācam pharusam na vajjā*
18. *okkhittacakkhu na ca pādalolo
jhānānuyutto bahujāgarassa
upekkhamārabba samāhitatto
takkāsayañ kukkucciyūpachinde*
19. *cudito vacibhi satimābhinande
sabrahmacārīsu khilarī pabhinde
vācam pamuñce kusalam nātivelarī
janavādadhammāya na cetayeyya*
20. *athāparam pañca rajāni loke
yesam satimā vinayāya sikkhe
rūpesu saddesu atho rasesu
gandhesu phassesu sahetha rāgarī*

14. He should not go under the influence of anger and arrogance.
Cutting off their very root he should stay.
And then the liked and the disliked
he should overcome to the full extent.
15. Putting wisdom in front, with joy for the skillful,
he should push away those obstacles.
He should overcome non-delight for a remote lodging.
He should conquer the four lamentation-causing thoughts.
16. “What shall I eat?”—“Where shall I eat?”
“I slept uneasily”—“Where shall I sleep tonight?”
These thoughts causing lament
the one in training should dismiss.
17. Having received food and clothes at the right time,
he should know the measure for the purpose of contentment.
Guarded in these and faring with restraint in the village
even provoked he should not speak harsh words.
18. With downcast eyes and not restless on his feet
he should be devoted to meditation and be very wakeful.
Basing himself on equanimity, self-composed,
he should cut off habitual thoughts that lead to worry.
19. Reproved with words he should mindfully accept them.
He should break up the barrenness regarding fellow monks.
He should release speech that is skillful but not for too long.
He should not intend for what leads to talk among people.
20. Moreover, there are five sorts of dust in the world
for the dispelling of which he should train mindfully:
passion for forms, sounds and tastes,
smells and contacts, he should overcome.

21. *etesu dhammesu vineyya chandañ
bhikkhu satimā suvimuttacitto
kālena so sammā dhammam parivīmañsamāno
ekodibhūto vihane tamāni soti*

21. Having dispelled passion for these things
a monk mindful with well-freed mind,
at the right time investigating the Dhamma,
and having become unified, he might destroy the darkness.

END OF THE ATTAKAVAGGA

PĀRĀYANAVAGGA

[Sn 5]

1. AJITAMĀNAVAPUCCHĀ

1. *kenassu nivuto loko, (iccāyasmā ajito):*
kenassu nappakāsatī;
kissābhilepanaṁ brūsi,
kiṁsu tassa mahabbhayam.
2. *avijjāya nivuto loko, (ajitāti bhagavā):*
vevicchā pamādā nappakāsatī;
jappābhilepanaṁ brūmi,
dukkhamassa mahabbhayam.
3. *savanti sabbadhi sotā, (iccāyasmā ajito):*
sotānaṁ kiṁ nivāraṇaṁ;
sotānaṁ sañvaraṇaṁ brūhi,
kena sotā pidhiyyare.
4. *yāni sotāni lokasmiṁ, (ajitāti bhagavā):*
sati tesam nivāraṇaṁ;
sotānaṁ sañvaraṇaṁ brūmi,
paññāyete pidhiyyare.
5. *paññā ceva sati yañca, (iccāyasmā ajito):*
nāmarūpañca mārisa;
etaṁ me puṭṭho pabrūhi,
katthetam uparujjhati.
6. *yametaṁ pañhaṁ apucchi,*
ajita tam vadāmi te;
yattha nāmañca rūpañca,
asesaṁ uparujjhati;
viññāṇassa nirodhena,
etthetam uparujjhati.

1. AJITA'S QUESTION [1032-39]

1. *By what is the world obscured?*
By what does it not shine forth?
What is its tarnish?
What is its great fear?
2. By ignorance the world is obscured.
By lust for variety, by neglect it does not shine forth.
Hankering I call the tarnish.
Suffering is the great fear.
3. *The streams flow everywhere.*
What is the checking of the streams?
Tell me the stemming of the streams.
By what are the streams closed?
4. Whatever streams there are in the world
mindfulness is their checking.
I tell you the stemming of the streams:
by wisdom they are closed.
5. *Wisdom and mindfulness,
and name-and-matter, Venerable Sir,
tell me that, when asked:
“where does it all cease?”*
6. That question which you asked,
Ajita, I tell to you,
about where name-and-matter
cease without remainder:
with cessation of consciousness
there it all ceases.

7. *ye ca saṅkhātadhammāse,
ye ca sekhā puthū idha;
tesaṁ me nipaiko iriyam̄,
puṭṭho pabrūhi mārisa.*

8. *kāmesu nābhigijjheyya,
manasānāvilo siyā;
kusalo sabbadhammānaṁ,
sato bhikkhu paribbajeti.*

7. *Of those who have fully comprehended the Dhamma
and of the many who are in training here,
of their behaviour, you careful one,
speak out, when asked, Venerable Sir.*
8. He should not be greedy for sensual pleasures.
He should be unconfused in mind.
skillfull in all things
a bhikkhu should wander mindfully.

2. TISSAMETTEYYAMĀNAVAPUCCHĀ

1. *kodha santusito loke, (iccāyasmā tissametteyyo):*
kassa no santi iñjitā;
ko ubhantamabhiññāya,
majjhe mantā na lippati;
kam̄ brūsi mahāpurisoti,
ko idha sibbinimaccagā.
2. *kāmesu brahmacariyavā, (metteyyāti bhagavā):*
vītatañho sadā sato;
sañkhāya nibbuto bhikkhu,
tassa no santi iñjitā.
3. *so ubhantamabhiññāya,*
majjhe mantā na lippati;
tam̄ brūmi mahāpurisoti,
so idha sibbinimaccagāti.

2. TISSA METTEYYA'S QUESTION [1040-42]

1. *Who is content here in the world?
For whom are there no stirrings?
Who, having known both ends,
does not get stuck in the middle, being wise?
Whom do you call a “great man”?
Who has overcome the seamstress?*
2. In sensual pleasures keeping to the celibate life,
free of craving, always mindful,
the monk is through consideration quenched—
for him there are no stirrings.
3. He, having known both ends,
does not get stuck in the middle.
Him I call a “great man”.
He has overcome the seamstress.

3. PUÑNAKAMĀNAVAPUCCHĀ

1. *anejam mūladassāvīm, (iccāyasmā puṇṇako):
atthi pañhena āgamaṇ;
kiṇī nissitā isayo manujā,
khattiyā brāhmaṇā devatānam;
yaññamakappayīṁsu puthūdha loke,
pucchāmi taṁ bhagavā brūhi me taṁ.*
2. *ye kecime isayo manujā, (puṇṇakāti bhagavā):
khattiyā brāhmaṇā devatānam;
yaññamakappayīṁsu puthūdha loke,
āśisamānā puṇṇaka itthattaṇ;
jaraṇ sitā yaññamakappayīṁsu.*
3. *ye kecime isayo manujā, (iccāyasmā puṇṇako):
khattiyā brāhmaṇā devatānam;
yaññamakappayīṁsu puthūdha loke,
kaccissu te bhagavā yaññapathe appamattā;
atāruṇ jātiñca jarañca mārisa,
pucchāmi taṁ bhagavā brūhi me taṁ.*
4. *āśisanti thomayanti abhijappanti juhanti, (puṇṇakāti bhagavā):
kāmābhijappanti paticca lābhā;
te yājayogā bhavarāgarattā,
nātariṁsu jātijaranti brūmi.*
5. *te ce nātariṁsu yājayogā, (iccāyasmā puṇṇako):
yaññehi jātiñca jarañca mārisa;
atha ko carahi devamanussaloke,
atāri jātiñca jarañca mārisa;
pucchāmi taṁ bhagavā brūhi me taṁ.*

3. PUÑNAKA'S QUESTION [1043-48]

1. *To the unmoved one, who sees the root,
it is that I have come with a question:
on account of what did human sages, warriors and brāhmaṇas
make sacrifices to the gods in manyfold ways here in the world?
I ask you, O Blessed one,
do tell me that!*
2. All these human sages, warriors and brāhmaṇas
who make sacrifices to the gods in manyfold ways here in the world,
it was in hope of [getting] such a state [again]
and because of approaching old age that they made sacrifices.
3. *All these human sages, warriors and brāhmaṇas
who make sacrifices to the gods in manyfold ways here in the world
I wonder if they, being diligent in the ways of sacrifices,
did cross birth and old age, Venerable Sir?*
4. They hope, they praise, they long, they offer,
they long for sensual pleasures on account of gains.
They, devoted to sacrificing, impassioned by lust for being,
“did not cross birth and old age,” I say.
5. *If they did not cross by being devoted to sacrificing
through sacrifices birth and old age, Venerable Sir,
then who in this world of gods and men
did cross birth and old age, Venerable Sir?
I ask you, O Blessed one, do tell me that!*

6. *saṅkhāya lokasmi paroparāni, (puṇṇakāti bhagavā):
yassiñjitam natthi kuhiñci loke;
santo vidhūmo anīgho nirāso,
atāri so jātijaranti brūmiti.*

6. Having considered high and low things in the world,
for whom there is no stirring anywhere in the world,
peaceful, free of smoke, untroubled, rid of hope,
“he has crossed birth and old age,” I say.

4. METTAGŪMĀNAVAPUCCHA

1. *pucchāmi tam bhagavā brūhi me tam, (iccāyasmā mettagū):
maññāmi tam vedaguṇ bhāvitattam;
kuto nu dukkhā samudāgatā ime,
ye keci lokasmimanekarūpā.*
2. *dukkhassa ve mam pabhavam apucchasi, (mettagūti bhagavā):
tam te pavakkhāmi yathā pajānaṇ;
upadhinidānā pabhavanti dukkhā,
ye keci lokasmimanekarūpā.*
3. *yo ve avidvā upadhiṇ karoti,
punapunaṇ dukkhamupeti mando;
tasmā pajānaṇ upadhiṇ na kayirā,
dukkhassa jātippabhvānupassī.*
4. *yam tam apucchimha akittayī no,
aññaṇ tam pucchāma tadiṅgha brūhi;
kathaṇ nu dhīrā vitaranti oghaṇ,
jātiṇ jaraṇ sokapariddavañca;
tam me muni sādhu viyākarohi,
tathā hi te vidito esa dhammo.*
5. *kittayissāmi te dhammaṇ, (mettagūti bhagavā):
diṭṭhe dhamme anītihaṇ;
yam viditvā sato caram,
tare loke visattikam.*
6. *tañcāhaṇ abhinandāmi,
mahesi dhammaduttamaṇ;
yam viditvā sato caram,
tare loke visattikam.*

4. METTAGŪ'S QUESTION [1049-60]

1. *I ask you, O Blessed one, do tell me this,
for I think you are perfect in knowledge and well cultivated:
from where have these sufferings sprung,
whatever there are of various types in the world?*
2. Of suffering, indeed, you asked me the origin.
I shall tell it to you as I have understood it.
Dependent on appropriation these sufferings arise
whatever there are of various types in the world.
3. He, indeed, who unknowingly makes appropriation
that fool again and again goes to suffering.
Therefore the one who understands makes no appropriation,
seeing that suffering's origin comes from birth.
4. *That which we asked you, you have told us.
Now I ask you another thing—please tell me that.
How do the wise get across the flood,
birth and old age, sorrow and lamentation?
That, O Muni, explain to me well,
for you are the one who discovered the Dhamma!*
5. I shall set forth the Dhamma to you
here and now not involving hearsay,
knowing which one may, faring mindfully,
cross the viscosity in the world.
6. *In that I do delight
in that highest Dhamma, O great sage,
knowing which one may, faring mindfully,
cross the viscosity in the world.*

7. *yañci kiñci sampajānāsi, (mettagūti bhagavā):
uddhañ adho tiriyañcāpi majjhe;
etesu nandiñca nivesanañca,
panujja viññānañ bhave na tiñthe.*
8. *evañvihāri sato appamatto,
bhikkhu carañ hitvā mamāyitāni;
jātiñ jaram sokapariddavañca,
idheva vidvā pajaheyya dukkham.*
9. *etābhinandāmī vaco mahañino,
sukittitañ gotamanūpadhiñam;
addhā hi bhagavā pahāsi dukkham,
tathā hi te vidito esa dhammo.*
10. *te cāpi nūnappajaheyyu dukkham,
ye tvañ muni aññhitāñ ovadeyya;
tañ tañ namassāmi samecca nāga,
appeva mañ bhagavā aññhitāñ ovadeyya.*
11. *yañ brāhmañam vedagumābhijaññā,
akiñcanam kāmabhave asattam;
addhā hi so oghamimam atāri,
tiñño ca pārañ akhilo akañkho.*
12. *vidvā ca yo vedagu naro idha,
bhavābhave sañgamimañ visajja;
so vītatañho anīgho nirāso,
atāri so jātijaranti brūmīti.*

7. Whatever you become aware of,
above and below, across, and in the middle,
the delight and attachment regarding those things
having dispelled that, let consciousness not stand upon being.
8. Dwelling thus mindfully and diligently,
a monk should fare having given up things made ‘mine’.
Then birth and old age, sorrow and lamentation,
[in short] suffering, he would here itself knowingly abandon.
9. *I do delight in that, the word of the great sage.
Well set forth, Gotama, was the teaching of no appropriation.
For sure you, the Blessed one, have abandoned suffering,
for thus indeed this Dhamma was experienced by you.*
10. *They too, I presume, would abandon suffering
those that you, O Muni, would constantly instruct.
To you I bend, having understood, O Nāga,
in hope that the Blessed one would constantly instruct me.*
11. That Brāhmaṇa, complete in knowledge, you might come to know,
possessing nought, not stuck to sensuality and being,
for sure he has crossed this flood,
and crossed to the yonder, he is free of barrenness and doubt.
12. That man here is a knowing one, that man is perfect in knowledge,
he, having let go of the trap of being and not being,
free from craving, untroubled, rid of hope,
“has crossed birth and old age,” I say.

5. DHOTAKAMĀNAVAPUCCHĀ

1. *pucchāmi tam bhagavā brūhi metaṁ, (iccāyasmā dhotako):
vācābhikañkhāmi mahesi tuyhaṁ;
tava sutvāna nigghosam̄,
sikkhe nibbānamattano.*
2. *tenahātappam̄ karohi, (dhotakāti bhagavā):
idheva nipako sato;
ito sutvāna nigghosam̄,
sikkhe nibbānamattano.*
3. *passāmahaṁ devamanussaloke,
akiñcanam̄ brāhmaṇamiriyamānaṁ;
tam̄ tam̄ namassāmi samantacakkhu,
pamuñca maṁ sakka kathañkathāhi.*
4. *nāhaṁ sahissāmi pamocanāya,
katham̄kathiṁ dhotaka kañci loke;
dhammañca seṭṭham̄ abhijānamāno,
evaṁ tuvaṁ oghamimam̄ taresi.*
5. *anusāsa brahme karuṇāyamāno,
vivekadhammam̄ yamahaṁ vijaññam̄;
yathāhaṁ ākāsova abyāpajjamāno,
idheva santo asito careyyaṁ.*
6. *kittayissāmi te santiṁ, (dhotakāti bhagavā):
diṭṭhe dhamme anītihaṁ;
yaṁ viditvā sato caraṁ,
tare loke visattikam̄.*

5. DHOTAKA'S QUESTION [1061-68]

1. *I ask you, O Blessed one, do tell me that!
I want a word from you, O great sage!
Having heard your utterance
I'll train in the quenching of self.*
2. Therefore make the effort
here itself carefully and mindfully!
Having heard the utterance from here
do train in the quenching of self!
3. *I see in this world with its gods and men
a Brāhmaṇa moving around, owning nought.
To you I bend, O all-round visioned.
Release me, O Sakyan, from troubling doubts.*
4. I have no power²² [to work] for the salvation
of any doubter in the world, O Dhotaka.
But knowing the best Dhamma
you may thus cross this flood.
5. *Instruct, O Brahmā, taking compassion,
the Dhamma of aloofness, so that I may come to know.
In such a way that I, like unopposing space,
here itself may fare at peace and unattached.*
6. I shall set forth the peaceful way
here and now not involving hearsay
knowing which one may, faring mindfully,
cross the viscosity in the world.

7. *tañcāhañ abhinandāmi,
mahesi santimuttamāñ;
yañ viditvā sato carañ,
tare loke visattikāñ.*

8. *yañ kiñci sampajānāsi,
(dhotakāti bhagavā):
uddhañ adho tiriyañcāpi majjhe;
etāñ viditvā sañgoti loke,
bhavābhavāya mākāsi tañhanti.*

7. *In that I do delight
in that highest peaceful way, O great sage,
knowing which one may, faring mindfully,
cross the viscosity in the world.*
8. Whatever you become aware of,
above and below, across and in the middle,
having known that as the “trap” in the world
do not build up craving for being or not being!

6. UPASĪVAMĀNAVAPUCCHĀ

1. *eko ahañ sakka mahantamogham, (iccāyasmā upasīvo):
anissito no visahāmi tāritum;
ārammañāñam brūhi samantacakkhu,
yañ nissito oghamimam tareyyam.*
2. *ākiñcaññañam pekkhamāno satimā, (upasīvāti bhagavā):
natthīti nissāya tarassu ogham;
kāme pahāya virato kathāhi,
tañhakkhayam nattamahābhīpassa.*
3. *sabbesu kāmesu yo vītarāgo, (iccāyasmā upasīvo):
ākiñcaññañam nissito hitvā maññañam;
saññāvīmokkhe parame vimutto,
tiñthe nu so tattha anānuyāyi.*
4. *sabbesu kāmesu yo vītarāgo, (upasīvāti bhagavā):
ākiñcaññañam nissito hitvā maññañam;
saññāvīmokkhe parame vimutto,
tiñtheyya so tattha anānuyāyi.*
5. *tiñthe ce so tattha anānuyāyi,
pūgampi vassānañam samantacakkhu;
tattheva so sītisiyā vimutto,
cavetha viññānañam tathāvidhassa.*
6. *accī yathā vātavegena khittā, (upasīvāti bhagavā):
atthāñ paleti na upeti sañkham;
evañ munī nāmakāyā vimutto,
atthāñ paleti na upeti sañkham.*

6. UPASĪVA'S QUESTION [1069-76]

1. *Alone I can not, O Sakyan, over the great flood
attempt to cross without dependence.
Tell me the support, O all-visioned one,
depending upon which one may cross this flood.*
2. *Mindfully view the state of nought,
depending on “there is not”, cross the flood.
Abandoning sensual pleasures, abstaining from talk,
look out for the destruction of craving day and night.*
3. *He who is rid of passion for sensual pleasures,
depending on the state of nought, having left ought else,
and who is freed in the highest release of perception,
would he stay there without passing on?*
4. *He who is rid of passion for sensual pleasures,
depending on the state of nought, having left ought else,
and who is freed in the highest release of perception,
he might stay there without passing on.*
5. *If he might stay there without passing on,
even a good number of years, O all-visioned one,
would he then become cool and liberated right there?
Would consciousness pass away for such a one?*
6. *As a flame flung away by the power of the wind
goes to its end, and does not enter the reckonable,
so the Muni, freed from the attributes of name,
goes to his end, and does not enter the reckonable.*

*atthaṅgato so uda vā so natthi,
udāhu ve sassatiyā arogo;
taṁ me munī sādhu viyākarohi,
tathā hi te vidito esa dhammo.*

*atthaṅgatassa na pamāṇamatti,
(upasīvāti bhagavā):
yena naṁ vajjum taṁ tassa natthi;
sabbesu dhammesu samohatesu,
samūhatā vādapathāpi sabbeti*

7. *Has he gone to the end or is he not at all?
Or else, indeed, is he eternally in good health?
That, O Muni, explain to me well!
For you are the one who discovered the Dhamma.*

8. *Of the one gone to the end there is no measuring.
That by which they might tell him, that for him is not.
When all things have been abolished,
all ways of saying are abolished too.*

7. NANDAMĀÑAVAPUCCHĀ

1. *santi loke munayo, (iccāyasmā nando):
janā vadanti tayidañ kathañsu;
ñāñūpapannañ no muniñ vadanti,
udāhu ve jīvitenuñpapannañ.*
2. *na diṭṭhiyā na sutiyā na ñāñena, ()
munidha nanda kusalā vadanti;
visenikatvā aniñghā nirāsā,
caranti ye te munayoti brūmi.*
3. *ye kecime samañabrahmañāse, (iccāyasmā nando):
diṭṭhassutenāpi vadanti suddhiñ;
sīlabbatenāpi vadanti suddhiñ,
anekarūpena vadanti suddhiñ.
kaccissu te bhagavā tattha yatā carantā,
atāru jātiñca jarāñca mārisa;
pucchāmi tam bhagavā brūhi metañ.*
4. *ye kecime samañabrahmañāse, (nandāti bhagavā):
diṭṭhassutenāpi vadanti suddhiñ;
sīlabbatenāpi vadanti suddhiñ,
anekarūpena vadanti suddhiñ;
kiñcāpi te tattha yatā caranti,
nātarim̄su jātijaranti brūmi.*
5. *ye kecime samañabrahmañāse, (iccāyasmā nando):
diṭṭhassutenāpi vadanti suddhiñ;
sīlabbatenāpi vadanti suddhiñ,
anekarūpena vadanti suddhiñ.
te ce muni brūsi anoghatiññe,
atha ko carahi devamanussaloke;*

7. NANDA'S QUESTION [1077-83]

1. *"There are Munis in the world,"
people say—and how is that?
Do they call the one who qualifies through knowledge a Muni?
Or else, the one who qualifies through behavior?*
2. *Neither through view, nor through learning or knowledge
do the skillful ones call one a Muni here, O Nanda.
Those who unopposing, trouble-free and rid of hope
fare along, them I call "Munis".*
3. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
I wonder if they, O Blessed one, faring in accordance with that
have crossed birth and old age, Venerable Sir.*
4. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
however much they fare in accordance with that
"They have not crossed birth and old age," I say.*
5. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
if you, O Muni, say that they have not crossed the flood,
then who, then, in this world of gods and men,*

*atāri jātiñca jarañca mārisa,
pucchāmi tañ bhagavā brūhi metañ.*

6. *nāhañ sabbe samañabrahmañāse, (nandāti bhagavā):
jātijarāya nivutāti brūmi;
ye sīdha diññhañ va sutañ mutañ vā,
sīlabbatāñ vāpi pahāya sabbam̄.
anekarūpampi pahāya sabbam̄,
tañham̄ pariññāya anāsavāse;
te ve narā oghatiññāti brūmi.*
7. *etābhinandāmi vaco mahesino,
sukittitañ gotamanūpadhīkam̄;
ye sīdha diññhañ va sutañ mutañ vā,
sīlabbatāñ vāpi pahāya sabbam̄.
anekarūpampi pahāya sabbam̄,
tañham̄ pariññāya anāsavāse;
ahampi te oghatiññāti brūmīti.*

*has crossed birth and old age, Venerable Sir?
I ask you, O Blessed one, do tell me that!*

6. I do not say that all recluses and brāhmaṇas are in the grip of birth and old age.
Those who have abandoned the seen, the heard, thought, as well as virtue and practice, and have abandoned the various other ways too, and who have fully known craving and are taintless, they, indeed, are “men who have crossed the flood,” I say.
7. *In that I do delight, in the word of the great sage.*
Those who have abandoned the seen, the heard, thought, as well as virtue and practice, and who have fully known craving and are taint free, I too say, “They have crossed the flood.”

8. HEMAKAMĀNAVAPUCCHĀ

1. *ye me pubbe viyākamṣu, (iccāyasmā hemako):
huraṇī gotamasāsanā;
iccāsi iti bhavissati,
sabbaṇī taṇī itihītiham;
sabbaṇī taṇī takkavaddhanam,
nāhaṇī tattha abhiramiṇ.*
2. *tvañca me dhammamakkhāhi,
taṇhānigghātanam muni;
yaṇī viditvā sato caraṇ,
tare loke visattikam.*
3. *idha diṭṭhasutamutaviññātesu,
piyarūpesu hemaka;
chandarāgavinodanam,
nibbānapadamaccutam.*
4. *etadaññāya ye satā,
diṭṭhadhammābhinibbutā;
upasantā ca te sadā,
tiṇṇā loke visattikanti.*

8. HEMAKA'S QUESTION [1084-87]

1. *Those who formerly explained to me,
prior to [hearing] Gotama's teaching,
“thus it was and thus it will be”
—all that is pure hearsay,
all that is feeding speculation.
I did not delight therein.*
2. *But tell me the Dhamma
[that leads to] the crushing of craving,
having known which one may, faring mindfully,
cross the viscosity in the world.*
3. *Here in regard to the seen, heard, thoughts and cognized,
that are held dear, O Hemaka,
the dispelling of desire and lust
is Nibbāna,²³ the state that does not fall away.*
4. *Those who know this and are mindful
and are quenched here and now,
they are at peace all the time,
and have crossed over the viscosity in the world.*

9. TODEYYAMĀÑAVAPUCCHĀ

1. *yasmīn kāmā na vasanti, (iccāyasmā todeyyo):
tañhā yassa na vijjati;
kathañkathā ca yo tiṇño,
vimokkho tassa kiñiso.*
2. *yasmīn kāmā na vasanti, (todeyyāti bhagavā):
tañhā yassa na vijjati;
kathañkathā ca yo tiṇño,
vimokkho tassa nāparo.*
3. *nirāsaso so uda āsasāno,
paññānavā so uda paññakappī;
muniñ ahañ sakka yathā vijaññañ,
tam me viyācikkha samantacakkhu.*
4. *nirāsaso so na ca āsasāno,
paññānavā so na ca paññakappī;
evampi todeyya muniñ vijāna,
akiñcanāñ kāmabhave asattanti.*

9. TODEYYA'S QUESTION [1088-91]

1. *The one in whom sensuality does not reside,
and for whom there is no craving,
and who has passed beyond all questions;
what release is there for him?*
2. The one in whom sensuality does not reside,
and for whom there is no craving,
and who has passed beyond all questions;
for him there is no further release.
3. *Is he rid of hope or is he still hoping
is he the stuff of wisdom, or a mere imitator of wisdom.
The Muni, O Sakyan, so that I might know him
portray him to me, O all-visioned one.*
4. He is rid of hope, and no more hoping,
he is the stuff of wisdom, and not a mere imitator of wisdom.
In this way, O Todeyya, know the Muni,
the man of nought, who is not stuck in sensuality and being.

10. KAPPAMĀNAVAPUCCHĀ

1. *majjhe sarasmīm tiṭṭhatam, (iccāyasmā kappo):*
oghe jāte mahabbhayē;
jarāmaccuparetānam,
dīpaṇī pabrūhi mārisa;
tvañca me dīpamakkhāhi,
yathāyidaṇ nāparam siyā.
2. *majjhe sarasmīm tiṭṭhatam, (kappāti bhagavā):*
oghe jāte mahabbhayē;
jarāmaccuparetānam,
dīpaṇī pabrūmi kappa te.
3. *akiñcanam anādānam,*
etaṇī dīpaṇī anāparam;
nibbānam iti naṇī brūmi,
jarāmaccuparikkhayam.
4. *etadaññāya ye satā,*
diṭṭhadhammābhinibbutā;
na te māravasānugā,
na te mārassa paddhagūti.

10. KAPPA'S QUESTION [1092-95]

1. *Onto those who stand mid-water
when the fearful flood arises
onto those in old age and death enshrouded
do tell the isle, good Sir!
And tell me that very isle
come to which there is no more!*
2. Onto those who stand mid-water
when the fearful flood arises
onto those in old age and death enshrouded,
O Kappa, I tell you the isle:
3. Where there is nothing and nothing is taken up,
there lies the isle of ‘no more’.
“*Nibbāna*”—thus I call it,
the coming to an end of old age and death.
4. Those who know this and are mindful
and are quenched here and now,
they do not come under the influence of Māra,
they are not Māra’s servants.

11. JATUKANNĀMĀNAVAPUCCHĀ

1. *sutvānaham vīramakāmakāmī, (iccāyasmā jatukaṇṇī):
oghātīgaṇ puṭṭhumakāmāgamaṇ;
santipadaṇ brūhi sahajanetta,
yathātacchaṇ bhagavā brūhi metāṇ.*
2. *bhagavā hi kāme abhibhuyya iriyati,
ādiccova pathaviṇ tejī tejasā;
parittapaññassa me bhūripañña,
ācikkha dhammaṇ yamahaṇ vijaññāṇ;
jātijarāya idha vippahānaṇ.*
3. *kāmesu vinaya gedhaṇ, (jatukaṇṇīti bhagavā):
nekkhammaṇ daṭṭhu khemato;
uggahītam nirattam vā,
mā te vijjitha kiñcanāṇ.*
4. *yam pubbe taṇ visosehi,
pacchā te māhu kiñcanāṇ;
majhe ce no gahessasi,
upasanto carissasi.*
5. *sabbaso nāmarūpasmiṇ,
vītagedhassa brāhmaṇa;
āsavāssa na vijjanti,
yehi maccuvasaṇ vajeti.*

11. JATUKANNĪ'S QUESTION [1096-1100]

1. *Having heard of the hero who does not desire sensuality
and has gone beyond the flood, I had no choice²⁴ but to come.
Tell the peaceful way, O man of inborn vision.
The real truth, O Blessed one, do tell me that.*
2. *For the Blessed one has completely overcome sensuality
as the fiery sun [overcomes] the earth with its fire.
To me of little wisdom, O man of broad wisdom,
set forth the Dhamma, so that I might know
the abandonment of birth and old age.*
3. *Dispel the greed for sensual pleasures,
seeing renunciation as the safe ground.
Taken up or rejected
let not anything be found in you.*
4. *What went before—let it wither!
What comes after—let it not be for you!
If you do not grasp in the middle
you will fare at peace.*
5. *For him who, regarding the whole of name-and-matter,
has no greed left in him, O Brāhmaṇa,
no taints are found
by which he might go into the power of death.*

12. BHADRĀVUDHAMĀNAVAPUCCHĀ

1. okañjahañ tañhacchidañ anejañ, (iccāyasmā bhadrāvudho):
nandiñjahañ oghatīñhañ vimuttañ;
kappañjahañ abhiyāce sumedhañ,
sutvāna nāgassa apanamissanti ito.
2. nānājanā janapadehi sañigatā,
tava vīra vākyāñ abhikarñkhamānā;
tesañ tuvañ sādhu viyākarohi,
tathā hi te vidito esa dhammo.
3. ādānatañhañ vinayetha sabbāñ, (bhadrāvudhāti bhagavā):
uddhañ adho tiriyañcāpi majhe;
yañ yañhi lokasmimupādiyanti,
teneva māro anveti jantum.
4. tasmā pajānañ na upādiyetha,
bhikkhu sato kiñcanañ sabbaloke;
ādānasatte iti pekkhamāno,
pajañ imāñ maccudheyye visattanti.

12. BHADRĀVUDHA'S QUESTION [1101-04]

1. *The one who has left the house and cut craving and is unmoved,
who has left delight and crossed the flood and is free,
who has left classing—I request that, wise one!
For only after hearing the Nāga will they turn away from here,*
2. *the many people come together from many provinces
awaiting your word, O hero.
To them make the meaning clear,
for it is you who discovered this Dhamma.*
3. *Craving for holding one should dispel altogether—
things above or below, across or in the middle;
for whatever they take hold of in the world,
by that very thing Māra keeps track of them.*
4. *Therefore a monk who understands should not take hold
of anything in the world, [always] being mindful—
“they are stuck with ‘taking up’”²⁵—thus viewing them,
the people who are stuck in the realm of death.*

13. UDAYAMĀÑAVAPUCCHĀ

1. *jhāyim virajamāsīnam, (iccāyasmā udayo):*
katakiccaṇi anāsavaṇi;
pāraguṇi sabbadhammānam,
atthi pañhena āgamaṇi;
aññāvimokkhaṇi pabrūhi,
avijjāya pabhedanam.
2. *pahānam kāmacchandānam, (udayāti bhagavā):*
domanassāna cūbhayaṇi;
thinassa ca panūdanaṇi,
kukkuccānaṇi nivāraṇam.
3. *upekkhāsatisaṇsuddhaṇi,*
dhammatakkapurejavaṇi;
aññāvimokkhaṇi pabrūmi,
avijjāya pabhedanam.
4. *kiṇsu saṇyojano loko,*
kiṇsu tassa vicāraṇam;
kissassa vippahānena,
nibbānaṇi iti vuccati.
5. *nandisaṇyojano loko,*
vitakkassa vicāraṇam;
taṇhāya vippahānena,
nibbānaṇi iti vuccati.
6. *katham satassa carato,*
viññānaṇi uparujjhati;
bhagavantaṇi puṭṭhumāgamaṇi,
taṇi suṇoma vaco tava.

13. UDAYA'S QUESTION [1105-11]

1. *To the one who sits in meditation without defilements,
and who has finished the task and is taintless,
and who has gone beyond all things,
it is that I have come with a question:
tell the liberation through knowledge,
the shattering of ignorance.*
2. With the abandoning of desires for sensuality
as well as of dejections,
and the driving off of sloth,
and the restraining of worries;
3. with equanimity and mindfulness purified
and Dhamma-thinking running in front—
I say there is liberation through knowledge
and the shattering of ignorance.
4. *What is the world fettered by?
What is its roaming about?
With the abandoning of what
is “Nibbāna” being spoken about?*
5. The world is fettered by delight,
thoughts are its roaming about.
With the abandoning of craving
“Nibbāna” is being spoken of.
6. *For one faring mindfully just how
does consciousness come to an end?
Having come to ask the Blessed one,
let us hear the word to [answer] that from you!*

7. *ajjhattañca bahiddhā ca,
vedanañ nābhinandato;
evañ satassa carato,
viññānañ uparujjhati.*

7. For the one who internally and externally does not delight in feeling— it is for one faring thus mindfully that consciousness comes to an end.

14. POSĀLAMĀNAVAPUCCHĀ

1. *yo atītam ādisati, (iccāyasmā posālo):
anejo chinnasamīsayo;
pāraguṇi sabbadhammānaṁ,
atthi pañhena āgamaṁ.*
2. *vibhūtarūpasaññissa,
sabbakāyappahāyino;
ajjhattānca bahiddhā ca,
natthi kiñcīti passato;
ñāṇaṁ sakkānupucchāmi,
kathaṁ neyyo tathāvidho.*
3. *viññāṇaṭṭhitayo sabbā, (posālāti bhagavā):
abhijānaṁ tathāgato;
titthantamenāṁ jānāti,
vimuttaṁ tapparāyaṇaṁ.*
4. *ākiñcaññasambhavaṁ ñatvā,
nandī saṁyojanāṁ iti;
evametaṁ abhiññāya,
tato tattha vipassati;
etam ñāṇaṁ tathāṁ tassa,
brāhmaṇassa vusīmatoti.*

14. POSĀLA'S QUESTION [1112-15]

1. *To him who reveals the past,
who is unmoved and has cut off doubt,
and who has gone beyond all things,
it is that I have come with a question:*
2. *Of him whose perception of matter has vanished,
who has abandoned the body altogether,
and who internally and externally
sees “There is nothing”—
of him I ask, O Sakyen, what knowledge can there be:
how is such a one to be known?*
3. *Knowing about all the supports
of consciousness the Tathāgata
knows him as he stands there,
freed, having his aim only there.*
4. *Having known the origin of ‘nothingness’
and that “delight is a fetter,”
thus having directly known it
he thereupon develops insight into it.
And that is the true knowledge
of the brāhmaṇa who has finished the practice.*

15. MOGHARĀJAMĀNAVAPUCCHĀ

1. *dvāham sakkaṇ apucchissam, (iccāyasmā mogharājā):
na me byākāsi cakkhumā;
yāvatatiyañca devisi,
byākarotīti me sutam.*
2. *ayaṇ loko paro loko,
brahma-loko sadevako;
diṭṭhiṇ te nābhijānāti,
gotamassa yasassino.*
3. *evaṇ abhikkantadassāviṇ,
atthi pañhena āgamaṇ;
kathaṇ lokāṇ avekkhantaṇ,
maccurājā na passati.*
4. *suññato lokāṇ avekkhassu,
mogharāja sadā sato;
attānu diṭṭhiṇ ūhacca,
evaṇ maccutaro siyā;
evaṇ lokāṇ avekkhantaṇ,
maccurājā na passatīti.*

15. MOGHARĀJA'S QUESTION [1116-19]

1. *Twice I asked the Sakyān
and the one who has eyes did not answer me.
But if for the third time the divine sage
gets asked, he will explain, so I have heard.*
2. *This world, the other world,
and the Brahma-world with its gods,
do not know about your view,
you famous Gotama!*
3. *To the man of such exalted vision
it is that I have come with a question:
when one observes the world in what way
does the king of death not see one.*
4. *Observe the world as empty,
Mogharāja, and always be mindful!
Smash the underlying view of self!
Thus you may become one who has passed beyond death.
When one observes the world in this way
the king of death does not see one.*

16. PIṄGIYAMĀṄAVAPUCCHĀ

1. *jiṇṇohamasmi abalo vītavaṇo, (iccāyasmā piṅgiyo):
nettā na suddhā savanam̄ na phāsu;
māham̄ nassam̄ momuho antarāva,
ācikkha dhammanam̄ yamahaṇi vijaññam̄;
jātijarāya idha vippahānam̄.*
2. *disvāna rūpesu vihaññamāne, (piṅgiyāti bhagavā):
ruppanti rūpesu janā pamattā;
tasmā tuvaṇi piṅgiya appamatto,
jahassu rūpaṇi apunabbhavāya.*
3. *disā catasso vidisā catasso,
uddham̄ adho dasa disā imāyo;
na tuyham̄ adiṭṭham̄ asutam̄ amutam̄,
atho aviññātaṇi kiñcanamatthi loke;
ācikkha dhammanam̄ yamahaṇi vijaññam̄,
jātijarāya idha vippahānam̄.*
4. *taṇhādhipanne manuje pekkhamāno, (piṅgiyāti bhagavā):
santāpajāte jarasā parete;
tasmā tuvaṇi piṅgiya appamatto,
jahassu taṇham̄ apunabbhavāyāti.*

16. PIÑGIYA'S QUESTION [1120-23]

1. *I am old, weak and discolored.
The sight is not clear, the hearing is not easy.
Let me not get lost in confusion to my detriment.
Set forth the Dhamma, so that I may come to know
the abandonment of birth and old age.*
2. *Seeing people getting harassed in their bodies,
for heedless people get afflicted in their bodies—
therefore do you, O Piñgiya, heedfully
give up the body, for the sake of finishing rebirth.*
3. *The four straight directions, the four intermediate ones,
above and below, in these ten directions
there is not for you anything unseen, unheard or not thought of,
or not cognized, anywhere in the world.
Set forth the Dhamma, so that I may come to know
the abandonment of birth and old age.*
4. *Seeing people enmeshed in craving,
in torment, and overcome by old age—
therefore do you, O Piñgiya, heedfully
give up craving for the sake of finishing rebirth.*

17. PĀRĀYANANIGĪTIGĀTHĀ

1. *pārāyanamanugāyissam, (iccāyasmā piṅgiyo):
yathāddakkhi tathākkhāsi;
vimalo bhūrimedhaso,
nikkāmo nibbano nāgo;
kissa hetu musā bhāne.*
2. *pahīnamalamohassa,
mānamakkhappahāyino;
handāham kittayissāmi,
girāṇ vāṇīpasañhitāṇ.*
3. *tamonudo buddho samantacakkhu,
lokantagū sabbabhavātivatto;
anāsavo sabbadukkhappahīno,
saccavhayo brahme upāsito me.*
4. *dijo yathā kubbanakāṇ pahāya,
bahupphalaṇ kānanamāvaseyya;
evampahaṇ appadasse pahāya,
mahodadhiṇ haṇsoriva ajjhapatto.*
5. *ye me pubbe viyākamsu,
huraṇ gotamasāsanā;
iccāsi iti bhavissati,
sabbaṇ tam itihītiham;
sabbaṇ tam takkavaḍḍhanāṇ.*
6. *eko tamanudāsino,
jutimā so pabhaṇkaro;
gotamo bhūripaññāṇo,
gotamo bhūrimedhaso.*

17. PIṄGIYA'S SONG OF PRAISE [1131-49]

1. *I shall sing in praise of the way to the beyond, [this the Venerable Piṅgiya said.] As he saw it, so he told it,
the unstained man of broad wisdom,
the leader, free of sensuality and entanglement
—why should he lie?*
2. *The men who has abandoned the stain of delusion
and given up conceit and arrogance,
I shall now extol
in words of praise.*
3. *The dispeller of darkness, the awakened one of all-round vision,
who has gone to the end of the world and passed beyond all being,
the taintless one with all suffering left behind,
the truly named one, O Brahmā, has been waited upon by me.*
4. *Like a bird that leaves a small wood
in order to reside in a forest with much fruit,
so I have left those of little vision—
and I have arrived to the big ocean like a swan.*
5. *Those who explained things to me before,
prior to [hearing] Gotama's teaching,
“Thus it was and thus it will be”—
all that is mere hearsay!
All that is feeding speculation!*
6. *Sitting alone, dispelling darkness
he is like a light spreading lustre,
Gotama of broad understanding,
Gotama of broad wisdom.*

7. *yo me dhammadadesesi,
sandīṭṭhikamakālikāṇ;
taṇhakkhayamanītikāṇ,
yassa natthi upamā kvaci.*
8. *kiṇ nu tamhā vippavasasi,
muhuttamapi piṅgiya;
gotamā bhūripaññāṇā,
gotamā bhūrimedhasā.*
9. *yo te dhammadadesesi,
sandīṭṭhikamakālikāṇ;
taṇhakkhayamanītikāṇ,
yassa natthi upamā kvaci.*
10. *nāhaṇ tamhā vippavasāmi,
muhuttamapi brāhmaṇa;
gotamā bhūripaññāṇā,
gotamā bhūrimedhasā.*
11. *yo me dhammadadesesi,
sandīṭṭhikamakālikāṇ;
taṇhakkhayamanītikāṇ,
yassa natthi upamā kvaci.*
12. *passāmi naṇ manasā cakkhunāva,
rattindivaṇ brāhmaṇa appamatto;
namassamāno vivasemi rattim,
teneva maññāmi avippavāsaṇ.*
13. *saddhā ca pīti ca mano sati ca,
nāpentime gotamasāsanamhā;
yaṇ yaṇ disaṇ vajati bhūripaññō,
sa tena teneva natohamasmi.*

7. Who taught me the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.
8. “Why do you dwell apart from him
even for a moment, O Piṅgiya,
Gotama of broad understanding,
Gotama of broad wisdom,
9. “who taught you the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.”
10. I do not stay apart from him
even for a moment, brāhmaṇa,
Gotama of broad understanding,
Gotama of broad wisdom,
11. who taught me the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.
12. I see him with the mind as with the eye
day and night, O brāhmaṇa, without neglect,
reverently I let the night pass.
Because of this I think there is no staying apart.
13. My faith and joy, my mind and memory
do not depart from Gotama’s teaching.
Whatever direction the one of broad wisdom walks
to that very direction I am inclined.

14. *jiṇṇassa me dubbalathāmakassa,
teneva kāyo na paleti tattha;
saṃkappayantāya vajāmi niccaṇ,
mano hi me brāhmaṇa tena yutto.*
 15. *pañke sayāno pariphandamāno,
dīpā dīpaṇi upaplavim;̄
athaddasāsiṇ sambuddhaṇ,
oghatiṇṇamanāsavam.*
 16. *yathā ahū vakkali muttasaddho,
bhadrāvudho ālavigotamo ca;
evamevaṇ tvampi pamuñcassu saddhaṇ,
gamissasi tvaṇ piṅgiya maccudheyyassa pāram.*
 17. *esa bhiyyo pasidāmi,
sutvāna munino vaco;
vivatṭacchado sambuddho,
akhilo paṭibhānavā.*
 18. *adhideve abhiññāya,
sabbaṇi vedi varovaram;
paññānantakaro satthā,
kañkhināṇi paṭijānataṇ.*
 19. *asaṇhīram asaṇkuppaṇ,
yassa natthi upamā kvaci;
addhā gamissāmi na mettha kañkhā,
evaṇ maṇi dhārehi adhimuttacittanti.*
- pārāyanavaggo pañcamo.*

14. *Since I am old, weak and feeble,
therefore my body does not run to that side.
I am always going by my thought vehicle,
for my mind, O brāhmaṇa, is bound up with him.*
15. *Lying in the mud floundering
I floated from island to island,
then I saw the awakened one
who has crossed the flood and is taintless.*
16. *As Vakkali was one of free-flowing faith
as Bhadrāvudha and Ālavi Gotama,
thus you too release your faith.
You will go, O Piṅgiya, beyond the realm of death!*
17. *I get renewed confidence
having heard the word of the Muni,
the awakened one with veil removed,
free of barrenness, of ready wit.*
18. *Having gained knowledge about the gods,
he knew everything, high and low,
the teacher who putted an end to questions
for those who admit of being doubters.*
19. *Unmovable, unshakable,
to which there is no simile,
indeed, I shall go there, of that I have no doubt.
Thus remember me as one whose heart is resolved!*

END OF THE PĀRĀYANAVAGGA

OTHER SUTTAS

1. MUNI SUTTA

1. *santhavāto bhayaṁ jātaṁ,
niketājāyate rajo;
aniketamasanthavaṁ,
etaṁ ve munidassanaṁ.*
2. *yo jātamucchijja na ropayeyya,
jāyantamassa nānuppavecche;
tamāhu ekaṁ muninām carantām,
addakkhi so santipadaṁ mahesi.*
3. *saṅkhāya vatthūni pamāya bijaṁ,
sinehamassa nānuppavecche;
sa ve muni jātikhayantadassi,
takkaṁ pahāya na upeti saṅkhaṁ.*
4. *aññāya sabbāni nivesanāni,
anikāmayām aññatarampi tesam;
sa ve muni vītagedho agiddho,
nāyūhati pāragato hi hoti.*
5. *sabbābhībhūm sabbavidum sumedhaṁ,
sabbesu dhammesu anūpalittam;
sabbañjahaṁ taṇhakkhaye vimuttaṁ,
taṁ vāpi dhīrā muni vedayanti.*
6. *paññābalam sīlavatūpapannam,
samāhitam jhānarataṁ satīmam;
saṅgā pamuttaṁ akhilam anāsavam,
taṁ vāpi dhīrā muni vedayanti.*

1. SAGE [SN 1:12, 207–221]

1. From socialising fear is born,
from the house dust arises.
Freedom from house and society
that is the Muni's vision.
2. He who has uprooted the born and does not regrow
and does not allow a [new] arising process,
him they call the lone-faring Muni,
for he, the true sage, has seen the way of peace.
3. Surveying the fields, crushing the seed,
not allowing any moisture to it,
he is the Muni who sees the utter destruction of birth.²⁶
Giving up thinking he does not enter the surveyable.
4. Having known all resorts,
not wanting any of them,
he is the Muni who is freed from greed and does not go along it.
He does not struggle, he has gone across.
5. Overcoming all, knowing all, mature in wisdom,
not getting stuck in anything,
giving up all, freed in the destruction of craving—
him too the wise make known as the Muni.
6. Strong in wisdom, endowed with virtue and practice,
composed, delighting in meditation, mindful,
with barrenness gone, taintless—
him too the wise make known as the Muni.

7. *ekam̄ carantam̄ munimappamattam̄,
nindāpasam̄sāsu avedhamānam̄;
sīhaṇvā saddesu asantasantam̄,
vātaṇvā jālamhi asajjamānam̄;
padmanvā toyena alippamānam̄,
netāramāññesamanaññaneyyam̄;
tam̄ vāpi dhīrā muni vedayanti.*

8. *yo ogahaṇe thambhorivābhijāyati,
yasmim̄ pare vācāpariyantaṇ vadanti;
tam̄ vītarāgaṇ susamāhitindriyam̄,
tam̄ vāpi dhīrā muni vedayanti.*

9. *yo ve ṭhitatto tasaraṇvā ujju,
jigucchati kammehi pāpakehi;
vīmaṇsamāno visamam̄ samañca,
tam̄ vāpi dhīrā muni vedayanti.*

10. *yo saññatatto na karoti pāpam̄,
daharo majjhimo ca muni yatatto;
arosaneyyo na so roseti kañci,
tam̄ vāpi dhīrā muni vedayanti.*

11. *yadaggato majjhato sesato vā,
piṇḍam̄ labhetha paradattūpajīvī;
nālam̄ thutum̄ nōpi nipaccavādī,
tam̄ vāpi dhīrā muni vedayanti.*

12. *munim̄ carantam̄ virataṇ methunasmā,
yo yobbane nōpanibajjhate kvaci;
madappamādā virataṇ vippamuttam̄,
tam̄ vāpi dhīrā muni vedayanti.*

7. Faring alone the Muni free of negligence,
unshaken in blame and praise
like the lion undisturbed by sounds,
like the wind not caught in the net,
like the lotus untouched by water,
the leader of others, not led by them—
him too the wise make known as the Muni.
8. He who remains like a post in the bathing place,
regarding whom others come to the end of words,²⁷
freed from lust, well composed in faculties—
him too the wise make known as the Muni.
9. He who, with a balanced mind and straight like a weaving shuttle,
is disgusted with evil acts
and investigates the even and the uneven—
him too the wise make known as the Muni.
10. He who well-restrained does no evil
whether young or middle-aged, being a Muni,
and neither gets provoked nor provokes anyone—
him too the wise make known as the Muni.
11. Depending as he is on others for food,
whether he receives from the top, the middle, or the remainder,
he is incapable of praising or criticizing it—
him too the wise make known as the Muni.
12. The Muni living aloof from sexuality,
who even in his youth gets entangled nowhere,
refraining from indulgence and negligence, well-freed—
him too the wise make known as the Muni.

13. *aññāya lokam paramatthadassim, ogham samuddaram atitariya tādīm; tam chinnaganthaṁ asitaṁ anāsavam, tam vāpi dhīrā muni vedayanti.*
14. *asamā ubho dūravihāravuttino, gihī dāraposī amamo ca subbato; parapāṇarodhāya gihī asaññato, niccaṁ munī rakkhati pāṇine yato.*
15. *sikhī yathā nīlagīvo vihaṅgamo, haṇsassa nopeti javaṇ kudācanam; evam gihī nānukaroti bhikkhuno, munino vivittassa vanamhi jhāyatoti.*

13. Having known the world, seeing the highest purpose,
having crossed the flood and the ocean, being Such-like,
with knots cut, unattached and taintless—
him too the wise make known as the Muni.
14. Unequal are the two, remote in life and practice:
the householder who feeds a family and the possessionless one of good
practice.
The householder is unrestrained in killing living beings
while the Muni always protects animals, being restrained.
15. Even as the blue-necked crested bird
never reaches the speed of the wild-goose,
so the house-holder cannot emulate the monk,
the secluded Muni meditating in the forest.

2. SAMMĀPARIBBĀJANIYA SUTTA

1. *pucchāmi muniñ pahūtapaññam,
tiññan pārañgatañ parinibbutañ thitattam;
nikkhamma gharā panuja kāme,
katham bhikkhu sammā so loke paribbajeyya.*
2. *yassa mañgalā samūhatā, (iti bhagavā):
uppātā supinā ca lakkhañā ca;
so mañgaladosavippahino,
sammā so loke paribbajeyya.*
3. *rāgañ vinayetha mānusesu,
dibbesu kāmesu cāpi bhikkhu;
atikkamma bhavañ samecca dhammañ,
sammā so loke paribbajeyya.*
4. *vipītthikatvāna pesuññāni,
kodhañ kadarīyañ jaheyya bhikkhu;
anurodhavirodhhavippahino,
sammā so loke paribbajeyya.*
5. *hitvāna piyañca appiyañca,
anupādāya anissito kuhiñci;
sañyojaniyehi vippamutto,
sammā so loke paribbajeyya.*
6. *na so upadhīsu sārameti,
ādānesu vineyya chandarāgam;
so anissito anaññaneyyo,
sammā so loke paribbajeyya.*

2. FARING RIGHTLY [SN 2:13, 359–375]

1. *I ask the Muni of great wisdom,
crossed over, gone to the other shore, quenched and balanced:
having gone forth from the house and dismissed sensual pleasures
how would a monk fare rightly in the world?*
2. He who has abolished fortune-looking,
shooting stars, dreams and portents,
he, with the blemish of fortune-looking fully abandoned,
would fare rightly in the world.
3. The monk should dispel his lust for human pleasures
as well as for the divine ones.
Transcending existence and realising the Dhamma—
he would fare rightly in the world.
4. Turning his back on slanders
the monk should abandon anger and avarice.
With attraction and opposition fully abandoned—
he would fare rightly in the world.
5. Having abandoned the liked and the disliked,
not taking up, he is not dependent on anything.
From things that fetter well-released—
he would fare rightly in the world.
6. He does not go for an essence in appropriations,
for things taken up he dispels desire and lust.
Being independent and not guidable by others—
he would fare rightly in the world.

7. vacasā manasā ca kammunā ca,
aviruddho sammā viditvā dhammaṇ;
nibbānapadābhīpatthayāno,
sammā so loke paribbajeyya.
8. yo vandati manti nunnameyya,
akkuṭṭhopi na sandhiyetha bhikkhu;
laddhā parabhojanaṇ na majje,
sammā so loke paribbajeyya.
9. lobhañca bhavañca vippahāya,
virato chedanabandhanā ca bhikkhu;
so tiṇṇakathāṇkatho visallo,
sammā so loke paribbajeyya.
10. sāruppaṇ attano viditvā,
no ca bhikkhu hiṇseyya kañci loke;
yathātathiyāṇ viditvā dhammaṇ,
sammā so loke paribbajeyya.
11. yassānusayā na santi keci,
mūlā ca akusalā samūhatāse;
so nirāso anāsisāno,
sammā so loke paribbajeyya.
12. āsavakhīṇo pahīnamāno,
sabbaṇ rāgapathaṇ upātivatton;
danto parinibbuto ṭhitatto,
sammā so loke paribbajeyya.
13. saddho sutavā niyāmadassī,
vaggagatesu na vaggasāri dhīro;
lobhaṇ dosaṇ vineyya paṭighaṇ,
sammā so loke paribbajeyya.

7. In word, thought and deed,
not acting contrarily having rightly understood the Dhamma,
aspiring to the state of quenching—
he would fare rightly in the world.
8. The bhikkhu should not get elated thinking “he worships me”.
Being abused he should not feel resentment.
Having received the food offered by others he should not indulge—
in that way he would fare rightly in the world.
9. Having abandoned greed and existence,
abstaining from cutting and binding, the monk,
crossed over doubt, with barb pulled out—
he would fare rightly in the world.
10. Knowing what is suitable for himself
the monk should not harm anyone in the world.
Knowing the Dhamma according to its suchness—
he would fare rightly in the world.
11. In whom there are no latent tendencies,
whose roots of evil have been done away with,
and who rid of inclinations does not yearn,
he would fare rightly in the world.
12. With taints destroyed and conceit abandoned,
having abandoned all the ways of lusting,
controlled, quenched and balanced—
he would fare rightly in the world.
13. Confident, learned, seeing the sure way
not taking sides among the divided,
having dispelled greed, hatred and resistance—
he would fare rightly in the world.

14. *sam̄suddhajino vivaṭṭacchado,
dhammesu vasī pāragū anejo;
saṅkhāranirodhañānakusalō,
sammā so loke paribbajeyya.*
15. *atītesu anāgatesu cāpi,
kappātito aticcasuddhipañño;
sabbāyatanehi vippamutto,
sammā so loke paribbajeyya.*
16. *aññāya padam̄ samecca dhammam̄,
vivaṭṭam̄ disvāna pahānamāsavānam̄;
sabbupadhīnam̄ parikkhayāno,
sammā so loke paribbajeyya.*
17. *addhā hi bhagavā tatheva etam̄,
yo so evaṇvihārī danto bhikkhu;
sabbasaṃyojanayogavītivatto,
sammā so loke paribbajeyyāti.*

14. A conqueror of purity with veil removed
master in things experienced, gone beyond, unmoved.
Skilled in the knowledge of cessation of fabrications—
he would fare rightly in the world.
15. Upon things that have passed and those not yet come
not building up, having passed beyond through pure wisdom,
being completely released from the sense faculties—
he would fare rightly in the world.
16. Knowing the path, understanding the Dhamma,
seeing the open, the abandonment of taints,
with destructions of all appropriations—
he would fare rightly in the world.
17. *Certainly indeed, O Blessed one, that is just so:
Whatever monk lives controlled in that way
and has gone beyond all things that fetter—
he would fare rightly in the world.*

3. SABHIYA SUTTA

1. “*Kaṅkhī vecikicchī āgamam, (iti sabhiyo):
Pañhe pucchituṇ abhikaṅkhamāno;
Tesantakaro bhavāhi pañhe me puṭṭho,
Anupubbaṇ anudhammaṇ byākarohi me*”.
2. “*Dūrato āgatosi sabhiya, (iti bhagavā):
Pañhe pucchituṇ abhikaṅkhamāno;
Tesantakaro bhavāmi pañhe te puṭṭho,
Anupubbaṇ anudhammaṇ byākaromi te*”.
3. *Puccha maṇ sabhiya pañhaṇ,
Yaṇ kiñci manasicchasi;
Tassa tasseva pañhassa,
Ahaṇ antaṇ karomi te”ti.*
4. “*Kiṇḍattinamāhu bhikkhunam, (iti sabhiyo):
Sorataṇ kena kathañca dantamāhu;
Buddhoti kathaṇ pavuccati,
Puṭṭho me bhagavā byākarohi”.*
5. “*Pajjena katena attanā, (sabhiyāti bhagavā):
Parinibbānagato vitiṇṇakaṅkho;
Vibhavañca bhavañca vippahāya,
Vusitavā khīṇapunabbhavo sa bhikkhu.*
6. *Sabbattha upekkhako satimā,
Na so hiṁsati kañci sabbaloke;
Tiṇṇo samaṇo anāvilo,
Ussadā yassa na santi sorato so.*

3. SABHIYA [SN 3:6, 510-547]

1. *Spurred by doubt and worry I have come
all anxious to ask questions.*

*Make an end to them when asked by me,
gradually and accordingly, explain them all!*

2. From far indeed you have come, O Sabhiya,
all anxious to ask questions.

*I'll make end to them when asked by you,
gradually and accordingly I'll make them all plain.*

3. Ask questions of me, O Sabhiya,
whatever you are having in mind!

*To each one of your questions
I'll make an end for you.*

4. *One with what attainments do they call a “bhikkhu”?*

*By what the “gentle one”, and how again a “tamed one”?
An “awakened one”—how is one so called?*

When asked by me, O Blessed one, explain them all!

5. On self-trodden path

gone to extinction, crossed over doubt,
with unbeing and being well-abandoned,
he, the master, with re-becoming exhausted, is a “bhikkhu”.

6. Everywhere equanimous and mindful

he does not harm anyone in the whole wide world.
He, the recluse, having crossed and being unperturbed,
the one who has no prominences, is a “gentle one”.

7. Yassindriyāni bhāvitāni,
Ajjhattam̄ bahiddhā ca sabbaloke;
Nibbijjhā imam̄ parañca lokam̄,
Kālañ kañkhati bhāvito sa danto.
8. Kappāni viceyya kevalāni,
Sañṣāram̄ dubhayam̄ cutūpapātañ;
Vigatarajamañgañam̄ visuddham̄,
Pattam̄ jātikhayam̄ tamāhu buddhan”ti.
9. “Kiñpattinamāhu brāhmañam̄, (iti sabhiyo):
Saññam̄ kena kathañca nhātakoti;
Nāgoti katham̄ pavuccati,
Puññho me bhagavā byākarohi”.
10. “Bāhitvā sabbapāpakāni, (sabhiyāti bhagavā):
Vimalo sādhusamāhito ṭhitatto;
Samsāramaticca kevalī so,
Asito tādi pavuccate sa brahmā.
11. Samitāvi pahāya puññapāpam̄,
Virajo ḥatvā imam̄ parañca lokam̄;
Jātimarañam̄ upātivatto,
Sañño tādi pavuccate tathattā.
12. Ninhāya sabbapāpakāni,
Ajjhattam̄ bahiddhā ca sabbaloke;
Devamanussesu kappiyesu,
Kappam̄ neti tamāhu nhātakoti.
13. Āgum na karoti kiñci loke,
Sabbasañyoge visajja bandhanāni;
Sabbattha na sajjatī vimutto,
Nāgo tādi pavuccate tathattā”ti.

7. He whose faculties are cultivated internally and externally everywhere in the whole wide world. He, having pierced this world and the next, abides the time well cultivated—that one is a “tamed one”.
8. He who has explored the kalpas entirely—the coursing-on, both in dissolution and re-evolution—dust free, unblemished and pure, reached to the destruction of birth, they call an “awakened one”.
9. *One with what attainments do they call a “Brāhmaṇa”? By what a “recluse”, and how again a “washed one”? A “Nāga”—how is one so called? When asked by me, O Blessed one, explain them all!*
10. Having pushed out all evil things, being stainless, well composed, of steadfast self, passed beyond the coursing-on he is complete. Such a one, not being stuck, is indeed²⁸ a “Brāhmaṇa”.
11. Being calmed, having abandoned good and evil, free of dust, having known this world and the next, gone quite beyond birth and death, such a one is called a “recluse”, because of such a fact.
12. Having washed away all evil things internally and externally in the whole wide world, among gods and men who put things into classes he does not enter any of those classes—him they call a “washed one”.
13. He does not commit any crime [āgu] in the world, having let go all fetters and bonds. Nowhere does he get stuck, being free. Such a one is called a “Nāga”, because of such a fact.

14. “*Kaṇī khattajinaṇī vadanti buddhā, (iti sabhiyo):*
Kusalam kena kathañca pañditoti;
Muni nāma katham pavuccati,
Puṭṭho me bhagavā byākarohi”.

15. “*Khettāni viceyya kevalāni, (sabhiyāti bhagavā):*
Dibbaṇī mānusakañca brahmakhettaṇī;
Sabbakhettamūlabandhanā pamutto,
Khattajino tādi pavuccate tathattā.

16. *Kosāni viceyya kevalāni,*
Dibbaṇī mānusakañca brahmakosam;
Sabbakosamūlabandhanā pamutto,
Kusalo tādi pavuccate tathattā.

17. *Dubhayāni viceyya pañḍarāni,*
Ajihattam bahiddhā ca suddhipañño;
Kaṇham sukham upātivatto,
Pañdito tādi pavuccate tathattā.

18. *Asatañca satañca ñatvā dhammam,*
Ajihattam bahiddhā ca sabbaloke;
Devamanussehi pūjanīyo,
Saṅgam jālamaticca so muni”ti.

19. “*Kimpaṭtinamāhu vedagum, (iti sabhiyo):*
Anuviditaṇī kena kathañca viriyavāti;
Ājāniyo kinti nāma hoti,
Puṭṭho me bhagavā byākarohi”.

20. “*Vedāni viceyya kevalāni, (sabhiyāti bhagavā):*
Samaṇānam yānidhatthi brāhmaṇānam;
Sabbavedanāsu viṭarāgo,
Sabbam vedamaticca vedagū so.

14. *Whom do the awakened ones call a “field-conqueror”? By what a “skillful one”, and how again a “wise one”? How is one called by the name “Muni”? When asked by me, O Blessed one, explain them all!*
15. Having conquered the fields entirely—
the divine, the human, and the Brahma-field—
released from bondage to the root off all fields,
such a one is called a “field-conqueror”, because of such a fact.
16. Having explored the sheaths entirely—
the divine, the human and the Brahma-sheath—
released from bondage to the root of all sheaths,
He is called a “skillful one”, because of such a fact.
17. Having explored both bright fields,
internally and externally, being one of clear understanding,
having transcended black and white,
such a one is called a “wise one”, because of such a fact.
18. Having known the Dhamma of both the bad and the good
internally and externally in the whole wide world,
he is worthy of veneration by gods and men.
Having gone beyond the trap and the net, he is a “Muni”.
19. *One with what attainments do they call a “lore-accomplisher”? By what a “prober”, and how again a “vigorous one”? How indeed is one a “thoroughbred”? When asked by me, O Blessed one, explain them all.*
20. Having explored all lores entirely—
those of recluses as well as those of brāhmaṇas—
free of lust regarding all feelings,
having gone beyond all lore he is a “lore-accomplisher”.

21. *Anuvicca papañcanāmarūpaṁ, Ajjhattam̄ bahiddhā ca rogamūlam̄; Sabbarogamūlabandhanā pamutto, Anuvidito tādi pavuccate tathattā.*
22. *Virato idha sabbapāpakehi, Nirayadukkham̄ aticca viriyavāso; So viriyavā padhānavā, Dhīro tādi pavuccate tathattā.*
23. *Yassassu lunāni bandhanāni, Ajjhattam̄ bahiddhā ca sañgamūlam̄; Sabbasañgamūlabandhanā pamutto, Ājāniyo tādi pavuccate tathattā”ti.*
24. “*Kiṇḍpattinamāhu sottiyaṇ, (iti sabhiyo): Ariyaṇ kena kathañca caraṇavāti; Paribbājako kinti nāma hoti, Puṭṭho me bhagavā byākarohi”.*
25. “*Sutvā sabbadhammaṇ abhiññāya loke, (sabhiyāti bhagavā): Sāvajjānavajjaṇ yadatthi kiñci; Abhibhuṇ akathaṅkathiṇ vimuttam̄, Anighaṇ sabbadhimāhu sottiyoti.*
26. *Chetvā āsavāni ālayāni, Vidvā so na upeti gabbhaseyyaṇ; Saññāṇaṇ tividhaṇ panujja pañkamaṇ, Kappamaṇ neti tamāhu ariyoti.*
27. *Yo idha caraṇesu pattipatto, Kusalo sabbadā ājānāti dhammaṇ; Sabbathā na sajjati vimuttacitto, Paṭīghā yassa na santi caraṇavā so.*

21. Having probed into the expanse that is name-and-matter,
internally and externally the root of disease,
released from bondage to the root of all disease,
such a one is called a “prober”, because of such a fact.

22. With no more delight for evil things,
gone beyond the suffering of hell, he is a vigorous one.
Being vigorous and strenuous,
such a one is called a “vigorous fighter”, because of such a fact.

23. For whom bondages have been cut away for good,
internally and externally the root of the trap,
released from bondage to the root of the trap,
such one is called a “thoroughbred”, because of such a fact.

24. *One with what attainments do they call a “learner”?*
By what is one a “noble”, and how again “one with conduct”?
How indeed is one a “wanderer”?
When asked by me, O Blessed one, explain them all!

25. Having learned all Dhamma, and having directly known
the blameworthy and the blameless, as far as they go,
that master, who has ceased questioning and is free,
and who is untroubled everywhere, they call a “learner”.

26. Having cut all taints and attachments,
being one who knows he does not go to a womb-bed,
that one, who has dispelled the mire of the three-fold perception
and does not enter into the classable, they call a “noble”.

27. He who has attained to completion in conducts,
he skillfully, on every occasion, knows the Dhamma.
Nowhere does he get stuck, being free.
The one for whom there are no resistances, he is “one with conduct”.

28. *Dukkhavepakkañ yadatthi kammañ,
Uddhamadho tiriyañ vāpi majhe;
Paribbājayitvā pariññacārī,
Māyañ mānamathopi lobhakodhañ;
Pariyantamakāsi nāmarūpañ,
Tañ paribbājakamāhu pattipattan”ti.*

29. *“Yāni ca tīni yāni ca saṭṭhi,
Samañappavādasitāni bhūriipañña;
Saññakkharasaññanissitāni,
Osarañāni vineyya oghatamagā.*

30. *Antagūsi pāragū dukkhassa,
Arahāsi sammāsambuddho khīñāsavāñ tam maññe;
Jutimā mutimā pahūtapañño,
Dukkhassantakara atāresi mañ.*

31. *Yam me kañkhitamaññāsi,
Vicikicchā mañ tārayi namo te;
Muni monapathesu pattipatta,
Akhila ādiccabandhu soratosi.*

32. *Yā me kañkhā pure āsi,
Tañ me byākāsi cakkhumā;
Addhā munīsi sambuddho,
Natthi nīvarañā tava.*

33. *Upāyāsā ca te sabbe,
Viddhastā vinalikatā;
Sītibhūto damappatto,
Dhitimā saccanikkamo.*

34. *Tassa te nāganāgassa,
Mahāvīrassa bhāsato;
Sabbe devānumodanti,
Ubho nāradapabbatā.*

28. Whatever action that is ripening in suffering—
whether in the upper world, below, between or in the middle—
he is an avoider of that, faring with full knowledge
of deceit and conceit as well as of greed and anger.
He has made an end to name-and-matter.
That one they call a “wanderer”, attained to completion.
29. *The three and sixty*
sticky views of the recluses, O great wise man,
which are dependent upon perception with labels and terms,²⁹
having dispelled all those common view points he came to the end of the flood.
30. You have gone to the end, to the other side of suffering.
You are a worthy one, a fully awakened one, with taints exhausted—so I think.
O bright and thoughtful one of broad wisdom,
you who have put an end to suffering—you took me across.
31. Whatever hesitation in me you came to know of
whatever doubt, you made me cross—homage be to you,
you Muni, attained to completion in the ways of silence,
you kinsman of the sun, free of barrenness, you are the gentle man.
32. Whatever hesitation I had before
that the one with eyes explained to me.
Indeed you are a Muni self-awakened,
there are no hindrances for you.
33. All harassments you had
have been shattered and obliterated.
You have become cool, completely tamed,
resolute, building your strength upon truth.
34. When you, Nāga among nāgas,
great hero, speak
all gods rejoice—
those of both Nārada hills.

35. *Namo te purisājañña,
Namo te purisuttama;
Sadevakasmiñ lokasmiñ,
Natthi te pañipuggalo.*
36. *Tuvañ buddho tuvañ satthā,
Tuvañ mārābhībhū muni;
Tuvañ anusaye chetvā,
Tiñño tāresi mañ pajāñ.*
37. *Upadhī te samatikkantā,
Āsavā te padālitā;
Sihosi anupādāno,
Pahīnabhayabheravo.*
38. *Puñdarīkañ yathā vaggū,
Toye na upalimpati;
Evam̄ puññe ca pāpe ca,
Ubhayē tvañ na limpasi;
Pāde vīra pasārehi,
Sabhiyo vandati satthuno”ti.*

35. Homage to you, thoroughbred among men!
Homage to you, you man supreme!
In the world with its gods
there is no person to equal you!
36. You are the awakened one, the teacher,
the Muni who overcomes Māra.
You, having cut the tendencies,
have crossed, and you bring these people across.
37. You have overcome all appropriations.
You have burst asunder all taints.
You are a lion, free of clinging,
with fear and trembling left behind.
38. Just as a beautiful white lotus
does not get touched in water,
so in good and evil,
in these two you do not get touched.
Stretch forth your feet, O hero:
Sabhiya pays respect to the teacher!

NOTES

- 1 “Incorrigible” for *avadāniyā*. The root meaning is “not to be spoken to” or “not open to others”, though mostly translated “niggardly”.
- 2 *Ussada*: the root means “sitting up” or “swelling out”. Cf. the seven *ussadā* of the *mahāpurisalakkhaṇas* (DN 30/iii,151).
- 3 Reading *samuggahitā*; the whole line occurs in several verses and sometimes -*aŋ* is right, sometimes -ā (so in *Paramaṭṭhaka Sutta*, Sn 4:5, verse 6).
- 4 See note 12 to *Mahāviyūha Sutta*, Sn 4:13, verse 3.
- 5 Not translating *ti*, as in v.l. and *Niddesa*.
- 6 Reading *sabbe*, v.l.
- 7 *Purekkhatām*: usually taken to refer to the future here, but the future is already implied in the first line. All three times are *purekkhata* for him, i.e., grounds for concerns.
- 8 *Apurakkhatām*, lit. “not put forward”.
- 9 *Saṅkhā* is sometimes used as a synonym for *nāma* (*Niruttipa-tha Sutta*, SN 22:62/iii,72), and the root meaning of *papañca* is ‘expanded’, and so *papañca* can be taken as equivalent to *rūpa*. So we get *papañcasañkhā* = *nāmarūpa*. Further, *saññā*

is the *nāma* factor that is closest to *viññāṇa* (though there can be *viññāṇa* without an active *saññā*). Therefore, in this context at least, instead of *viññāṇapaccayā nāmarūpaṁ*, we have *saññānidānā papañcasāṅkhā*.

Expanse and name: ‘Expanse’ here translates the root meaning of *papañca* (expanding, expanse). The derived meaning is *kilesa* (in the broadest sense), which is found only in non-Arahats, and this is the more usual meaning of the word. *Papañca* as expanse is eminently a characteristic of *rūpa* as spatial expanse. And so we find sometimes (MN 140, MN 62) space as the fifth element besides the usual four. Verse 13 has sometimes been taken to refer to the *anupādisesa nibbānadhatu* (Ñāṇananda, *Concept and Reality*). This I think is a mistake. The verse refers to *aggam yakkhassa suddhiṁ* (“the highest purity of the spirit”). This is echoed in the *Kosala Sutta* (AN 10:29) which has *paramayakkhavisuddhiṁ* (so all Sinhalese manuscripts, though the Burmese and all editions have *paramatthavisuddhiṁ*). In this Sutta the “highest purity of the spirit” is identified as *nevasaññānāsaññāyatana*. This may well be the meaning also here. Note that all these states have to be overcome, and that the Arahat is referred to only in the last verse of the *Kalahavivāda Sutta*, Sn 4:17.

- 10 This line is problematic, I translate to give a fitting meaning. *Sameti* and *bhavābhavāya* could be taken differently.
- 11 Reading with Sinhalese manuscripts *atīsaram dīṭṭhiyā*.
- 12 Compare with this *Duṭṭhaṭṭhaka Sutta*, Sn 4:3, verses 1, 7 and 8, where I render *upeti/upaya* as ‘approach’. No English word can give all that is implied with these words. So I chose to give the root meaning simply. One gets some ideas of the meaning in Nidāna- and Khandha Samyutta, see especially the *Kaccāyanagotta Sutta*, SN 12:15.

- 13 *Uddhamsarā*: lit. “beyond the flow”. This means “after death”. Cf. Pañcattaya Sutta, MN 102/ii,232: *Uddhamṣarā āsattim yeva abhivādenti iti pecca bhavissāmā... ti*, “Beyond the flow it is only further attachment that they proclaim ‘we shall become like this after passing away’”—as the annihilationists criticize the eternalists.
- 14 *Atisitvā*: occurs in AN 3:38: *attānam yeva atisitvā* = “passing beyond oneself or overlooking oneself”.
- 15 *Tath’addasa*: *tath’* stands for *tathā* not *tatha*, since a conjunction is needed here.
- 16 Taking both *kappam* and *sankham* as future passive participles. *Sankham* = *sankhyam* = *sankheyam* (similarly *kappam* < *kappyam* < *kalpyam*, we may assume).
- 17 The Niddesa takes this as “not enjoying peace” (we might include Dharma). This is supported by Sāriputtatheragāthā, Thag 17:2: *Upasanto uparato mantabhānī anuddhato...* (Also Theragāthā v. 2)
- 18 See note 9 to Kalahavivāda Sutta, Sn 4:11, verse 13. “Deep thinker” is for *manta*.
- 19 *Ussadam*: Here it is singular, and in this context it is tempting to derive it from the root *sand* (‘to flow’). Compare note 2 to Dutṭhaṭṭhaka Sutta, Sn 4:3, verse 4.
- 20 Reading *parissayaṇ vinayam*. Here I take *parissaya* to mean the little disturbances that has to be overcome before engaging in discussion. It does not here qualify *dharma*. Dispelling *dangers* belong to the *pātimokkha* “binding principles” as described below. Compare with Sāriputta Sutta, Sn 4:16, verse 6.

- 21 Cf. Cetanā Sutta of the Nidāna Saṃyutta (SN 12:38/ii,65):
yañca kho ... ceteti yañca pakappeti yañca anuseti, ārammanam etam hoti viññāṇassa thitiyā.
- 22 Reading *samīhāmi* with Niddesa instead of *sahissāmi*.
- 23 Reading *Nibbānam padam accutam* with BB at Sn 204 (Vijaya Sutta, Sn 1:11, verse 12).
- 24 *Akāmam*, metrically for *akāmā* (“With no choice in the matter.”—Paṭimokkha, Sanghādisesa).
- 25 Ādānasatte I take to stand for ādānasattā ti (Perhaps via Prakrit form ādānasattā yi (= ādānassattā ti). It may also be noted that collective nouns like *pajā* (people) often take plural.)
- 26 *Jātikhayantadassi*: *anta* ('end') is sometimes used to reinforce the meaning: *khaya + anta* = “the utter destruction”. Cf. Mūlapariyāya Sutta, MN 1: ... *pariññātantaṁ Tathāgatassa*, “it has been understood to the very end by the Tathāgata”, which contrasts with: *pariññātaṁ tassa*, “it has been fully understood by him”, said of the Arahant.
- 27 *Vācāpariyantam vadanti*: lit. “Speak the very last word”. *Pariyanta* = *anta* ('end'). Any word a *puthujjana* might try to describe him with will fail to apply to him. Cf. Duṭṭhaṭṭhaka (Sn 4:3, verse 8) and Purābheda (Sn 4:10, verse 12).
- 28 Reading *va* instead of *sa*.
- 29 *Saññakkharasaññanissitāni*: Here *saññā*, which occurs twice in one compound, is translated first as ‘labels’ (*akkha*), then as ‘terms’ (*anissitāni*). (See Aggañña Sutta, DN 27/iii.80f—origin of the four castes, etc.)



Bhante Yogavacara Rahula

Born in Southern California as Scott DuPrez in 1948. Became a E Gothama Thapovanaya, Kalupaluwawa, Sri Lanka. Lived at the B Virginia, USA from 1986 until 2010. Now helping to develop the Li Center near Damascus,Md.

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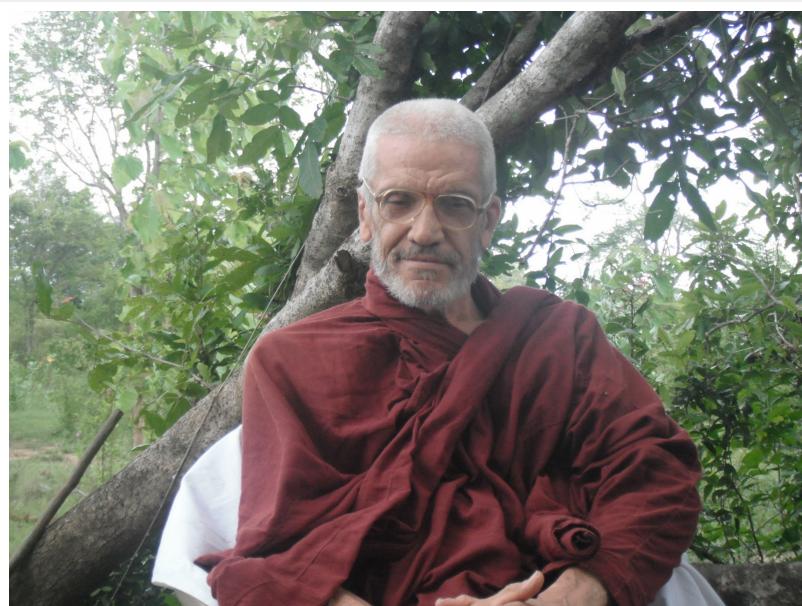
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Thursday, October 14, 2010

Meetings with a Remarkable Monk

Meetings with a Remarkable Monk



Bhante Nanadipa

This year marks the 35th anniversary of my ordination as a Buddhist monk in Sri Lanka. One wish that I had while on this visit was to reconnect with, if only briefly with **The Venerable Nanadipa**. Bhante Nanadipa is of Danish origin but has been living, studying the Dhamma and practicing meditation as a Buddhist monk here since 1968. He took Upasampada ordination at the famous Polgasduwa or Island Hermitage in 1969. I had first heard about him and met with him in 1975, in the first year of my 'pabbaja' or novice ordination. He was living at the time in a remote kuti near the scrub jungle village of Bundala on the south coast. The name of the kuti was in fact, Bundala kuti. I spent a few days visiting him and having inspiring Dhamma discussions with him. He had a vast knowledge of the Pali suttas and could articulate on some Dhamma topics and meditation about which I wished clarification. We also shared an interest in practicing Yoga, especially the headstand as it helped the body/mind in the process of meditation. He said that he stood on his head for over thirty minutes a day.

To get a better idea of what motivated Ven. Nanadipa to live in this remote place it is worthwhile to learn of the prior inhabitants of this famous kuti. It could be called the 'kuti of death'. Not a inspiring name for people with strong craving and attachment to Self, but for meditating monks with an ascetic bent, it is challenging. The most famous of the prior occupants of Bundala kuti was an English monk named, Nanavira. He died in this kuti in 1965 apparently by suffocating himself with a plastic bag. It was said he committed suicide because he had been suffering for a long time from an incurable (it seems) gastric ailment. The only way he could get any relief from the pain was to indulge in certain fantasies unbecoming of an ordained bhikkhu. So he felt that there was only two alternatives open to him: either to disrobe as a bhikkhu and return to a layman status, or to end his physical life. He believed that physical death was preferable to 'Bhikkhu death' (disrobing) and continuing to suffer. He believed in rebirth so he knew that he would be reborn. It was assumed by some of his close friends (through letter correspondence) that he had already attained the level of 'Stream Entry'. Theoretically, having reached this first stage of Enlightenment would have the effect of mitigating or partially justifying his seemingly contradictory action of taking his own life. There was a lot of subsequent debate on this issue as to whether someone who had attained Stream Entry would be capable, ethically speaking, in taking even their own life. Would it not be a breach of the first precept, not to kill, something a Sotapanna would supposedly be incapable of?

Ven. Nanadipa was quite interested in studying the letters and notes on Dhamma which Nanavira had left behind in his kuti and later made into a book called, **Clearing the Path**. In these letters to friends he had discussed his dilemma. However at these first meetings with Ven. Nanadipa we did not discuss this topic. It was beyond my understanding at the time to bring up the subject and he did not volunteer to bring it up himself. Ven. Nanadipa did have a vast knowledge of the Pali suttas even at this relatively early stage of his bhikkhu life. His main interest was to integrate his understanding of the Buddhas' instructions with the correct and diligent practice of meditation. He was single mindedly bent on persuing the life of a reclusive 'hermit' monk following the outline and details of the Dhamma-Vinaya of the Buddha. It was his dedication to earnest study and practice, not wasting time on frivolous things, which inspired me in this formative year of my own monk life.

Another of the former western monk inhabitants of Bundala kuti had unmindfully trodden on a poisonous serpent while stepping out of the kuti one night and was promptly fatally bitten. But this had not deterred the courageous hermit, Nanadipa from choosing to live there. It may have in fact encouraged him to challenge whatever remaining fear of death he may still have had. He told me his own personal close encounter with a highly poisonous snake while living in this same kuti. He had already been meditating outside in the full lotus posture and had just reached his limit of bearing up the pain when he felt a serpent slither up onto his legs. The snake proceeded to drape its' long body over Ven. Nanadipas' shoulder to take a nap it seems. Needless to say the great ascetic held his ground motionless and sent 'metta' to his new uninvited friend. After some time the serpent moved harmlessly on, much to Nanadipas' relief. At least the experience helped him sit another thirty minutes bearing up the excruciating pain in the full lotus posture, which he may not have done on his own initiative at the time. This story inspired me to live in a remote cave at Dolukanda, near Kurunegala where I had some similar close encounters with poisonous snakes. These remote forest/jungle abodes provide a good environment to exercise more vigilance/mindfulness and 'contemplation of death' (maranasati), much praised by the Buddha. As it turned out, however, I was not able to match the Venerable Nanadipas' long unyielding resolve in virtually shunning the world of social interactions, teaching, and even very limited contact with other monastics. He was and still is a real 'loner' after 40 years, hell bent on attaining complete Nibbana in this very life. Even after my 30 years of travelling, teaching and living actively with other monastics in monasteries and reaching the age of 62, Bhante Nanadipas' dedication and ascetic way of life still inspires me.

After these few days with Bhante Nanadipa I never personally met with him again until now, 35 years later. Though I had lived in Sri Lanka until 1977 and again from 1980 until 1986 our paths did not cross. He relished near total seclusion and did his best to minimize contact with the outside world, even visits with other monks. When people

found out where he was residing and began to pay him visits he would surreptitiously change his dwelling place. He kept moving to more remote, difficult places to access. I respected his wish for solitude and did not make the effort to seek him out. Anyway I was caught up doing my own thing. But occasionally I would hear from others about where he was living and especially about one near fatal incident that happened to him.

Some years ago he had been living in a remote forest area inhabited by elephants when he directly encountered one. Despite the venerables' radiation of Metta the elephant charged him, knocked him down and stepped on his groin/hip area. Painful to say the least. Unable to walk and with nobody around to see and help him Ven. Nanadipa laid there on the bare ground in scrub jungle for two days in and out of consciousness, until he finally managed to crawl for help. This accident resulted in one leg becoming one inch shorter than the other. But this unfortunate incident did not daunt the ascetics great courage and resolve. He continued living in remote creature infested areas and walking two kilometers each day on alms round-- to this very day.

I was very fortunate that I was able to have this brief but memorable reunion with Bhante Nanadipa. Normally he agrees to see visitors for only one week per year. Usually monks spend the traditional three months rainy season 'vassa' period living in one selected place from the full moon day of July to the full moon day in October. But Ven. Nanadipa, ever out for more self imposed discipline, adds on an extra three months, making a total of six months without seeing outside visitors, save people offering him alms food. After this six months solitude he travels a couple hours away to stay in a certain monastery, to tend to any personal needs, see a doctor etc. During this time he allows those wishing to have Dhamma discussions to come meet with him—but keep it to Dhamma please! Through a mutual Sri Lankan friend, a message had been conveyed to him that I was visiting Sri Lanka and requested a chance to meet him, even though it was outside his specified time period. Besides just wishing to see him I had a few Dhamma questions I wanted to pose. Out of compassion, and perhaps remembering our friendly encounters 35 years ago, he kindly agreed to this 'Samananan ca dassanam' (seeing of recluses).

This meeting took place during his normal morning pindapata (alms collecting) routine. He walked two kilometers through the scrub jungle from his cave kuti at the base of a hill, to a designated spot where the village people also had to walk one kilometer. There he sat on a chair covered with the traditional white cloth. The villagers paid their respects to him and offered him some rice gruel to drink. Then they offered him the meal in his alms bowl which he would afterwards carry back to his cave kuti to partake of it in solitude. After he received the alms food in his bowl I came up (with two Sri Lankan monks who had brought me), paid my respects, sat down and had our friendly exchanges and lively Dhamma discussion. I informed him briefly of what I had been doing the last thirty years—traveling, teaching Dhamma and meditation retreats, helping to run the Bhavana Forest Monastery in the USA. At the end of our discussions I asked for any kalyana mitta (spiritual friend) advice he might have for me. He replied that though what I had been doing for spreading the Dhamma in the world was a good thing. He thought that thirty years of outward service was enough. I had paid my dues, put in my time in that regard. Now I was near the normal retirement age. He advised that I should come back to Sri Lanka and spend my twilight years here meditating in more solitude in order to finish the Dhamma business that was started over 35 years back. Good advice!! Indeed, that is what I have been inwardly longing for over the past few years. This is part of the reason why I have separated myself from active involvement with the Bhavana Forest Monastery in West Virginia, to help facilitate this gradual transition.

There is a saying: "Be careful what you wish for; it might come true".

I then took my leave of great ascetic and departed.

He calmly smiled, slung his alms bowl over one shoulder and slowly headed back down the sandy path through the scrub forest from where he had come.



Villagers paying respects to the great monk



Taking the morning rice gruel



Engaging in a Dhamma discussion







Receiving his alms bowl of food



Returning to the solitude of his kuti

Posted by [bhanterahula](#) at 8:26 PM



10 comments:



[elmotheclown](#) October 24, 2010 at 5:46 AM

a remarkable and interesting story. It looks like you have come full circle, and given blessings to mediate in Shri Lanka. thanks for an uplifting and extraordinary story. It gives solace to the trouble souls.

[Reply](#)



[Arts for All at ti-ratana penchala](#) October 31, 2010 at 9:31 AM

Dear Venerable sir, it is with great interest to know of your teaching tour and itinerary to visit Malaysia. I read your book 'From Home to Homelessness' my very first autobiography of a Monk. Later I met another fellow Buddhist who showed me your book. Now, there must be a connection somewhere and I really hope to host your visit in Kuala Lumpur. I support Chief Venerable Dhammananda in Kuala Lumpur in one of his community centres. My husband and I organised public Dhamma talks to propagate the dhamma teachings. The community centre I oversee now is called Ti-Ratana Community Centre Penchala and the website is WWW.Ti-Ratana.penchala.com.my. I look forward to a favourable reply from Bhante.

[Reply](#)

**galileo** November 4, 2010 at 10:31 PM

Bhante, thank you very much for referring me to this site. Its hugely inspiring. We too met Ven Nyanadipa early this year but didn't know all what you had learnt about his experiences and his own remarkable journey. I am also presently reflecting on my own good kamma, because more than fifteen years ago when I read 'One Nights Shelter' for the first time, and in my many subsequent readings of parts of the book I had always made a silent wish that I would get an opportunity to meet and learn the dhamma from you. And your last line, 'Be careful what you wish for; it might come true" - ominously rings true!.With much metta. Tara

[Reply](#)**Piyadhammo** November 21, 2010 at 4:18 PM

That's a great report, Venerable! Ven. Nanadipa must be the most impressive western monk now. What were the Dhamma questions you were discussing with him? I've always wanted to learn a bit more about his approach. All I have ever seen of him in print where his very scholarly annotations to the Buddhist Monastic Code...

[Reply](#)**Terasi** November 25, 2010 at 5:29 PM

I remember about the kuti resided by the suicide monk mentioned in your book. I am very curious because I sympathise with euthanasia for medical reason. There should be a line where beyond it living becomes unbearable (like, being in constant pain every second, or having all senses disabled except for the mind), and I am tempted to think that seeking release is actually a metta to self. Of course that line is relative and subjective and that's where it's easy to slip. Anyway, I just read this thread about suicide by bhikkhus:

Suicide by Ariyan Disciples from Ajahn Brahm's Notes on Vinaya:

The offence of parajika is for killing another human being; the Samantapasadika categorically states that there is no parajika for the bhikkhu who kills himself or has some obliging fellow kill on request.

28

However, such an action, suicide, is an offence of dukkata according to the Vinitavatthu, but, according to the Samantapasadika, when done for the appropriate reasons suicide is no offence at all. The Samantapasadika gives two examples:

- A bhikkhu is chronically sick with little sign of recovery and he wishes to end his own life so that he will no longer be a burden on the bhikkhus who are nursing him – in this case suicide is appropriate.
- A bhikkhu who is enlightened already becomes gravely ill with a painful disease from which he suspects he will not recover. As the disease is burdensome to him and he has nothing further to do, he thinks to end his life – in this case also suicide is appropriate¹⁶.

Source: http://www.what-buddha-taught.net/Books7/Ajahn_Brahmavamso_Vinaya_Notes.pdf

Kevin

The page is on <http://www.dhammadhwheel.com/viewtopic.php?f=13&t=6397>

[Reply](#)**Nyanasuci** December 13, 2010 at 3:40 AM

Dear Bhante, I like to contact you regarding Ven. Nanadipa. Could you please email to me: pathpress-at-gmail.com. Thank you!

[Reply](#)



Nishanthi de January 4, 2011 at 11:38 PM

Dear Bhante, Some time back, you had a meditation programme at Pagoda Meditation Centre, Sri Lanka. Please let me know if you happen to conduct such programmes again in Sri Lanka. My email: nish.ndes616@gmail.com

[Reply](#)



Ayu February 4, 2011 at 10:08 PM

A very inspiring story...thank you for posting this.

[Reply](#)



Tharpa February 9, 2014 at 7:13 AM

Interesting. I heard a slightly different account of the elephant incident in Sri Lanka several months after it happened, while Ven. Nanadipa was still recovering. The German Samanera Mahathera, Ven. Hidesi, told me that the elephant was an adolescent, and playfully reared up and then came down on Ven. Nanadipa's hip area. So in your account, it was intentional, in the older account I heard, it was accidental. I wonder which is more accurate.

Kevin, Ven. Brahm was completely, one might say parajikally, wrong on this. In each instance of a monk killing himself in the Tipitika, it was only when the pain was interfering with his meditation that the monk killed himself. The Buddha also said that the villagers were wrong for providing the monk with a knife. In modern times, pain control is much more advanced, so there is also very little need for monks to kill themselves because pain was disturbing their meditation.

To think that the Buddha's noble teachings are fully compatible with modern liberalism is a fatal mistake.

The Venerable Mettavihari, Mahathera, a Danish monk living in Sri Lanka, says that Nanavira's suicide was very demeritorious. I had also heard that Nanavira's gastric ailment was due to repeated reinfection by worms. If this is true, he could have simply relocated to a country or a place where this was not a danger. There are many options he could have pursued without resorting to the extreme of ultimate self-mortification.

[Reply](#)



unkynsonny January 7, 2015 at 3:48 PM

I was fortunate to meet Ven. Nanadipa in Thailand in 1978, a year I spent there as I contemplated becoming a monk. He was by far the most impressive western monk I encountered. In talking with him I felt I had to be on my best behavior; no small talk or idle curiosity. A very learned man and dedicated, solitary practitioner, I have often wondered what became of him. Sorry to hear about the elephant encounter. If you should meet him again, please express my gratitude for his tolerance and kindness in answering my foolish questions.

Richard E.

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